

DESTINY

The Magazine of National Life



LIKE A CLOUD

To Cover the Land

[PAGE 388]



The Doughboy

SCULPTURED BY
LEONARD CRASK

Last time ~

AN ARMISTICE

This time: **PEACE!**

A QUARTER OF A CENTURY AGO this month, in 1918, the order was given to cease firing! An armistice had been declared, the anniversary of which was kept from year to year as people celebrated what had come to mean to them an emblem of peace. Just how elusive that "peace" truly was should have been recognized by all when Japan violated it by moving to occupy Manchukuo, and later when Germany marched into the Rhineland. The Spanish Civil War furnished warning also; unheeded by the world, of the insecurity of the foundation on which men were trying to build the hope of a lasting peace.

Peace had not come, for the signing of the armistice proclaimed only a truce and though the doughboys came marching home feeling they had accomplished the task for which our nation was told she was fighting (to make the world safe for democracy: "a war to end war") the elusiveness of these objectives later on became apparent to all.

Again the boys have marched away to

fight, all over again, and this time a war more terrible than that in which their fathers fought twenty-five years ago. No more do we hear the slogan, "Make the world safe for democracy"; rather, we are being told our nation is now fighting to make it safe from aggression. Yet evil aggression is not destroyed by armament alone, and when Germany capitulates it will dawn on men that evil aggression continues, and that its doctrines must yet be met and conquered before the world can expect peace; the hope of men of good will in every age.

Isaiah, the prophet, states: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." That standard is the emblem of His Kingdom. When in the power of the Spirit the Kingdom is declared unto men, peace will come: never again to be broken!

Today's warriors will then come marching home free from the shadow of the blight and tragedy of war, responsible today for so many broken family circles.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of

FOREWORD

the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all sometime take into account, it deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of that race and thus both the Bible and this publication deserve your serious consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit and non-political organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true

progress. While performing that service, God guaranteed to Israel the reward which every faithful servant

should receive: the benevolence and protection of the Master. He placed His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King. All this is a precious possibility at any time we are ready for it, instead of mere personal religion without larger social manifestation — which is, in brief, but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time for the full entry of the rule of God among men.

Our subscribers include men and women from many different walks of life, of all churches, and many clergymen. The Anglo-Saxon-Israel identity is becoming increasingly known, and chronologically we know that this information is now of pressing importance. Settle this — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are immediately answered.

Correspondence is consistently invited, that we may show our fellow-citizens where to look in their own Bibles in order that they, too, will become convinced of the correctness and truth of the position we have taken.

DESTINY

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Background for next year

AND BEYOND

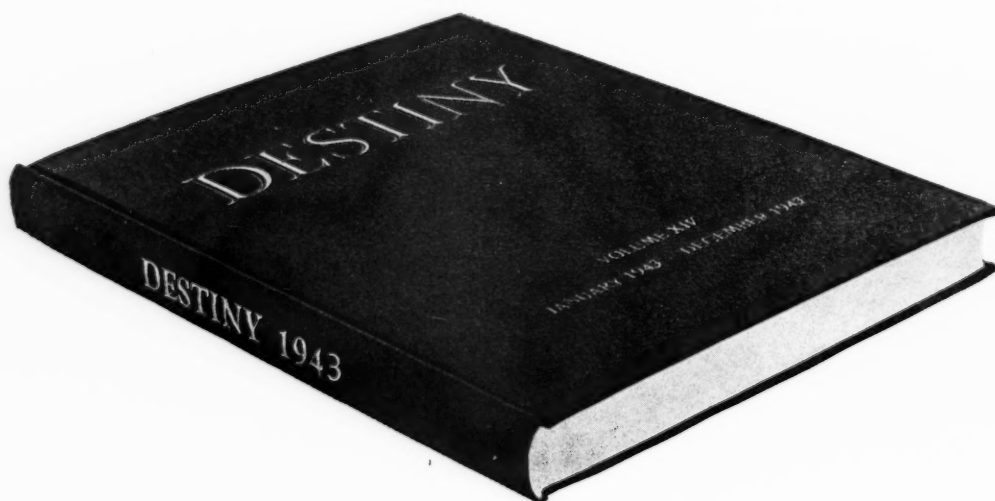
SOON now all the issues of DESTINY for 1943 will be available in a beautifully and durably bound, fully indexed volume. This 1943 volume, which will contain copies of each monthly issue of our entire fourteenth year of publication, will be ready before Christmas.

Orders for volumes of this most significant year of DESTINY are being accepted now, and conditions impel us to urge you to place your order early because never before has the portent of a single year caused such widespread interest in DESTINY.

Our considerably larger readership over a year ago will naturally cause a proportionately greater demand for the bound volumes. But — because of supply conditions — we can only bind a limited number of these complete sets of DESTINY. In order therefore to be assured of receiving your bound volume, as well as those you may desire to give at Christmastime, place your order promptly.

As the background for truly understanding the events of the year to come, there is no other comparable single volume published anywhere. Thus in the days ahead the investment in the 1943 bound volume will take on a value far beyond its price, which is \$5 postpaid.

Once again, let us stress that the edition will be necessarily limited, that it will naturally not be reprinted, and therefore it is necessary to purchase desired volumes while available. It seems unnecessary to speak of the value of these volumes as a permanent possession, because regular readers will know that unlike journals of topical interest alone, DESTINY takes on even added value in retrospect. Bound Volumes of DESTINY are treasuries of truth and enlightenment which never grow old, and they contain such irreplaceable information as to become *vital* in the days which lie before us all!



DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

"WHEN THEY SHALL SAY PEACE"

EVERY WAR in history has ended in some kind of a peace only to be broken at a later date by an aggressor who felt strong enough to defy others and move against his neighbor. Now there are terms of true peace which have already been written! When these are complied with, nations will learn war no more. DESTINY has already published these terms* which were written centuries ago, but which so far no nation has accepted, nor are Anglo-Saxon nations yet giving consideration or thought to their requirements. If the very people who comprise the Israel of God today are refusing to consider the only terms which will bring lasting peace, what hope is there that nations outside of the Israel commonwealth of nations will consider or accept *these terms for an enduring peace?*

It would seem that the world must yet drink deep of the dregs of the cup of misery in following and accepting the man-made plans and schemes for a peace that will at best be but another interlude in the bloody conflict, which interlude will be of short duration, following the capitulation of Germany. This deduction is based upon the statement of the Apostle that just before the final and terrifying phase of destructive world conflict a "Peace and Safety" cry will go out when nations will be elated over the coming of peace, but which peace will prove to be elusive. The prophetic statement follows:

"For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (I Thess. 5: 3.)

It is important that we note carefully the conditions leading to this period of travail, particularly as we approach the day of trouble, for that day is described in terms of a woman about to give birth to a child. In this connection read "The Rebirth of a Nation"† for the full significance of the chronological timing of this period of travail which, it is evident, will immediately follow the peace cry.

The invasion of Italy followed the pattern in accord with the prophetic predictions! There is no reason to question that a false peace, as also given, will fail to follow when Germany faces final defeat.

* DESTINY for May, 1943, "Peace: The Terms Have Already Been Written."

† Page 381, this issue.

With Italy out of the war, and Germany defeated, and such blows raining upon Japan as to make inevitable her destruction also, men will assume the corner has been turned and that the years of war are ending — to be followed by a genuine, lasting peace. Those who have pointed out that the war will not be over but that the pause in armed conflict is but an interlude may appear, for a time, as false prophets in face of the national elation over the capitulation of our present major enemies in the conflict.

Yet instead of continued peace, it will merely be the designated period when the cry goes out that now we shall have "Peace and safety." As stated above by the apostle, however, it will be only the prelude to the coming of sudden destruction. The very lack of any real spiritual awakening in the nation today precludes any possibility at this time for the fulfillment of God's promise to make a covenant of peace with His people. While the peace interlude will signal the temporary end of armed conflict, it will also let loose in our nation (not yet awakened to true spiritual values) such a period of riotous living as has not before been witnessed; then will come upon us sudden disaster, according to the prophets, which will end the expectation of peace and safety and sober the nation, compelling our people to pause and give heed to spiritual values.

Because the nation fails to consider the terms of that Peace which have already been written by God, He will once again allow them to write their own ticket for a peace in accord with their present postwar planning and *thus learn the hard way, and by their own foolishness, that there is no peace for the wicked.*

"Then sudden destruction!" What may we expect in coming events as indicated in this statement? It is certain that economic difficulties will play a major part in the troubles leading to the second and final phase of this global conflict. Russia is also destined to play an important and major part in the renewed military activities in accord with both Ezekiel and Joel.

So while we look for the forthcoming defeat of our present enemies, the careful Bible student will know that in the celebrations, as men rejoice over the apparent coming of peace, it will be well to heed the Apostle's warning,

"For the Day of the Lord cometh as a thief in the night."

Spiritually unready, physically and mentally unprepared,

the people of the world are little aware of the stupendous events on the agenda for the months ahead. Nor can they be informed, for such warning will fall on deaf ears *unless they believe all that the prophets say*, which would enable them to comprehend the significance and magnitude of the events which will soon become headlined news!

LET US ALSO BE REALISTS

STALIN has been clamoring for an Allied invasion of western Europe to relieve the pressure upon the eastern front. His desire is to have as many German divisions drawn from Russia as possible; and for this, no one can blame him, because the German pressure has been great against the Russians. Yet the Anglo-Saxons must be as realistic as Stalin, not moving until they are fully prepared to do so and reasonably assured of success. If we were to do otherwise it would be to invite disaster. Stalin knows this as fully as we.

Does Russia secretly hope that the Allies will meet with such reverses before the war ends? If such should be the case, Russia would be in a commanding position when the war with Germany ends.

While Stalin is trying to get us to move to his assistance by an invasion of the continent, in line with his desires, we have been amiss in not pressing him for bases in Siberia in return for lend-lease material so unstintingly sent to Russia and which was made available by the industrial and financial power of America. Russia has accepted this aid but has been unappreciative of this enormous help which we have rendered her. She could at least grant us, in return, concessions in Siberia which would enable us by now to have bombed Japan off the map!

It may be too late now to make such a bargain, but certainly our statesmen and leaders lost an opportunity, when we went to the help of Russia, by failing to make it contingent upon concessions that would have turned to our advantage in the Pacific conflict. Surely if we assist Russia against her enemy, the least she could have done would be to give us a few bases from which we could move with speed against our enemy: Japan! Instead, Russia is still *interning our fighting airmen* who have been forced to land in Siberia and yet continues to demand that we give her more and more aid.

Japan made a treacherous attack upon Pearl Harbor, and we not only moved against her but also declared war a few days later on Germany and immediately promised aid to Russia. Russia has done nothing to make it easier for us in our major operations in the Pacific. With her five-year mutual non-aggression pact with Japan, Russia isn't particularly concerned as to what Japan does to us, nor does she care as to what it may cost us in men and material so long as we will only continue to send her goods under lend-lease.

We need a few realists in Washington who can look after our interests as keenly and with as much foresight as Stalin looks after the interests of Russia. If we had such men, there would have been no lend-lease for Russia until they had secured an agreement to the use of her territory in the Pacific.

Can it be that Stalin may welcome increasing difficulties for us in the Pacific while he consolidates his position in Europe in a program of Sovietizing that continent when Germany falls? May this be the reason why there is Russian opposition to any move into the Balkans on the part of the Allies?

Stalin wants lend-lease and we want airfields from which to bomb Japan. Just why should we not have *traded* with

Russia? She is now receiving everything and giving nothing.

The defeat of Japan is as essential to future world peace as the defeat of Germany, but is Stalin really interested in world peace? Is he more interested in carrying out his own plans, regardless of the consequences to us, so long as we give him all he asks without definite demands for advantages in return?

One need not be very astute in reading the news to see that the major motivating policy of Stalin is first, last and always: *What is best for the Soviet Union and what will further its aims?* When our leaders recognize this, they will then make their decisions, not in accord with what Russia wants, but in accord with what is best for us and for the future peace we hope will result from our having participated in the present global conflict.

Let us never forget that Stalin stood aside when Germany attacked, and that Russia herself moved against weaker nations. She is now fighting Germany because Germany attacked her, and not for the same reason which actuates the Anglo-Saxon world: *destruction of evil aggression!*

PULSE OF THE NATION

LISTEN to the songs a nation sings and read the words written to the tunes of those songs and the spiritual pulse of that nation can be readily taken.

Life Magazine for October 11, 1943 clearly illustrates what we have so often warned would follow the cessation of hostilities if the words of the songs being sung are any criterion of what is to come. Such indicate a desire for, if not a definite trend to, the soon return of riotous living on a scale such as to eclipse any previous spiritual or moral breakdown ever to be recorded in the history of our people.

No trend exists at present towards national repentance or a turning to God, in so far as the great majorities are concerned; rather, the trend is away from any desire to think seriously, or to know and understand spiritual truths, as the people impatiently await D-day, when hostilities are over and they will again be free to enjoy themselves with all restraint removed.

The melodic songs of yesterday were music compared to those now being sung. While we are not music critics, nor able to professionally discern the merits of musical compositions, yet it hardly requires a music scholar to recognize that the blasts coming from our radios today are anything but soothing.

It was of this day that Amos was speaking when he said, "And the songs of the Temple shall be howlings in that day." *Howlings* aptly describes the present tin-pan alley outputs which we hear when the radio is tuned to many of today's musical programs. And recently the spirit of the times was unmistakably illustrated in a modern temple of worship when, at the opening of the Fall work of the Church, the opening selection of music was "Hail, Hail, the Gang's All Here."

What of the spirituality of those who, by the hundreds of thousands are finding their ideal in the popular hit, "Pistol Packin' Mama"? And *Life* states that the No. 1 Song Hit of the British Capital is "I'm Going to Get Lit-Up," the words of which glorify a drunken state as the ideal way to celebrate the defeat of Hitler.

Such popular songs reveal the pulse of a vast cross-section of people and are a definite barometer of their spiritual state. But, of course, Jesus declared that such conditions were to prevail just before the stupendous and miraculous demonstrations which will bring the present

age to a close, events destined to be as startling to this pleasure-loving, Sabbath-desecrating generation as the Deluge was startling in its terrorism to the Antediluvian world.

This music and these words are indicative of a low spiritual ebb in the life of many of the people of this generation who look for the coming of peace with the capitulation of Hitler, when they hope to celebrate in riotous living. God, however, is not going to give permanent peace to our generation until there comes a spiritual awakening in which His people will be ready to show forth not the fruits of debauchery but of righteousness. Tribulation and judgment, not peace, is in store for a people who forget their God and sink to a state of spiritual decadency.

COMMENTATOR DIPLOMACY

OUR FOREFATHERS adopted a Constitution setting forth the type and form of government for the United States of America. Certain powers were invested in our President, in the Senate and in the House of Representatives. Under that Constitution it is provided that Congress shall have the power to declare war. Through our State Department diplomatic matters are handled with the governments of other nations and our Constitution forbids any state in the Union from dealing directly with such governments.

Sunday evening, October 3, and again on Sunday evening, October 10, a Jewish radio commentator addressed a provocative and insulting message to the Government of Argentina and *threatened that government with the use of the United States Navy!*

This is a serious matter. Regardless of Argentina's attitude towards us or towards Germany, it is not the prerogative of any private citizen to try to pick a quarrel for the people of the United States with any government not now at war with us. Furthermore, we have a State Department and any messages addressed in the name of the United States or any threat of the use of the armed forces of the United States should and must be handled by the proper Constitutional authorities: otherwise chaos and trouble will follow.

Have we, the United States of America, fallen so low in our diplomacy that we cease to act through our legally constituted representatives and permit diplomatic relations with a sovereign power to be disturbed by a would-be diplomat who evidently thinks himself qualified to speak for the citizens of the United States?

It is bad enough to have this vindictive Jewish agitator bringing dissension in our midst in his advertising of every smearing campaign which has become an instrument of torture in a social order that is far from a good deal. When, however, because he has not been stopped on the home front, he begins to assume he can speak for the United States Government and addresses a message directly to the government of a foreign nation at present not at war with us, threatening them with the United States Navy, it can have only one purpose: It is provocative of war and trouble.

According to our Constitution, Article III, Sec. 3: "Treason against the United States shall consist only in levying war against them, etc.," and it is certainly close to treason for a private citizen to do all in his power to stir up a war between us and Argentina.

If Argentina is doing that which is detrimental to our war effort and our national safety, then we have a State Department to handle the matter.

Every true American can feel nothing but resentment if our government does not act to curb this vengeful,

vindictive Jewish agitator before he succeeds in precipitating this nation into a war with a South American Republic. If war must come, let it come as a result of the inability of our government to prevent it through Constitutional means. To bring it about by the agitation of one who has already irritated the government of Argentina through his verbosity would be a blot on our national honor and certainly no credit to those who have been elected by the people to represent them.

Congress should act before further damage is done by this irresponsible individual.

PEARL HARBOR IN REVERSE

"A HUGE air armada crushed Japan's main Southwest Pacific fortress of Rabaul, Tuesday [Oct. 12, 1943], wrecking 177 planes, three destroyers and 120 other ships totaling 17,600 tons, in a blow so titanic that the American Air Commander assessed it as 'the turning point' in that sector."

The above is a direct quotation from the news which broke into the headlines on the morning of the 14th. General MacArthur said, "It was a crushing and decisive defeat for the enemy at a most vital point." He also gave due credit for that victory: "Almighty God blessed our arms."

Not only did God bless our arms but he timed that blessing in accord with a chronological pattern which would bring a Pearl Harbor *in reverse!* This reversal and the time of its occurrence is no surprise to DESTINY readers, for W. C. Nabors previously referred to the date when it would take place.

Quoting from "Planned Deception Foretold," written August 30 and published in DESTINY for October:

"An important intermediate date observation to note at this point is a date that should be marked on Tojo's calendar. When Japan chose the leadership of the Power of the Beast in her dastardly attack on Pearl Harbor, she sealed her doom on the result of her choice — 666 is the mark of the beast and the measure of time of its fruition. The result of her choice will come to her in like manner from the sky — 666 days from Pearl Harbor. So between the Lunar date of September 25, 1943 and the Solar date of October 13, 1943, the news of a *Pearl Harbor in reverse* will not only make good reading to true Americans, it will reveal to those who behold what is told before that Almighty God still judges among the nations of the world."

PLIGHT OF THE POPE

POPE PIUS XII is virtually a prisoner of the Nazis because, when Hitler chose to occupy Rome, under the pretext of protecting the Pope, the Pope became his prisoner. The Allied Nations are moving as swiftly as possible against the city of Rome and are looking to the liberation of the head of the Roman Catholic Church from his present, unpleasant situation.

What of the future of the Papacy? A Roman Catholic writer and historian in an article recently written assures his readers that the Papacy will continue regardless of what Hitler may do. But there is only one true source from which we can secure accurate information on this question, and that is the Bible. There we read of the true Church of God, the members of which are not labeled by any denominational tag nor are they designated by such terms as Protestant or Catholic. That Church is composed of men and women from every denomination and organized religious group who, through the power of the spirit, qualify for membership in His Church.

Man-made organizations with Popes and Bishops and

with the regalia of pomp and ceremony are but temporary and, whether Protestant or Catholic, will finally be no more.

Jesus Christ in the Book of Revelation addresses His Church, admonishing those who have turned away from zealously serving Him to repent, else they would be removed, while spiritual death is pronounced upon those who are unfaithful to their trust. The *overcomers*, though they may die a martyr's death, are promised a crown of life. Though here we have individuals within the Church condemned or blessed according to their works, yet organized Christianity — whether represented in the hierarchy of the Protestant or Catholic Churches — is definitely destined to pass away. And with the passing of ecclesiastical organizations the entire Israel commonwealth and people will become the congregation of the Lord.

The seventeenth chapter of Revelation gives a perfect description of the history and final judgment upon the Roman hierarchy (see *Study in Revelation*, chapter 18). The revived Roman Empire is seen in the rise of the Papacy. John also prophetically depicts the seven distinct royal houses which arose after the restoration of the Western Empire and which supported the Papacy. In their order of support they were 1) The Franks, 2) The House of Saxony, 3) Franconia, 4) House of Subia, 5) Spain, 6) Austria and 7) France. This support began at the end of the eighth century and was completed in 1870 A.D. when the Pope lost his temporal power.

Ten dictators are indicated, in the symbol of the Ten Horns, who came to power following World War I. John says they will have one mind and would give power and strength to the Papacy for a period of one prophetic hour. Mussolini was the first of the ten dictators to come to power, and he did give power and strength to the Papacy.

The significance of the prophetic hour in its application to dictators has already been shown in "Mussolini's Ignoble End" (DESTINY for September, 1943). Let us see how this prophetic hour applies to the Papacy.

A Vatican-Italian Treaty was made in February, 1929. The *World Almanac* gives the following facts:

"The Papal State, extinct since 1870, was recreated under the name of the State of the Vatican City. This was done under the terms of three documents signed in Rome, in the Hall of the Popes, in the Lateran Palace, by Premier Mussolini for the Kingdom of Italy and by the Papal Secretary of State, Cardinal Gasparri, acting for Pius XI. . . . These three documents comprised a treaty mutually recognizing the Holy See and the Kingdom of Italy as separate and independent sovereignties, a concordat regulating the future activities of the Roman Catholic Church in Italy, and a financial convention granting to the papacy an indemnity of \$87,500,000 for the losses entailed through the events of 1870."

Thus Mussolini, one of the ten dictators, moved to rectify the events of 1870 (as far as the Vatican was concerned) at which time the Pope lost temporal power. Power and strength was thus given by a dictator to the Roman Church. That power and strength were to continue for one hour only. The prophetic hour is 15 years and as we approach the terminal date of that hour (early in the spring of

1944) as dating from the signing of the above agreements Hitler, a dictator who supported Mussolini and followed in his footsteps — seizing power in Germany — has now moved against the Pope.

In *Study in Revelation*, page 270, is the following statement:

"The attitude of the dictators towards the Papacy fully justifies the angel's statement ('Shall make her desolate and naked, and shall eat her flesh, and burn her with fire.'). . . As events transpire, bringing this age to a close, there will be increased suffering for the Papacy at the hand of dictators. She is to be made desolate by them, stripped of her wealth and herself consumed by tribulation."

Lest we forget, the modernist Protestant Church is also coming to judgment, for this is the Laodicean period of Church activity, which name means *justice* or *judgment*. Of this Church, Jesus declared: "Thou art neither cold nor hot . . . because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3: 15-16.)

For both Catholic and Protestant the end of man-made organization is at hand and religious hierarchies are coming to judgment: a day of judgment now approaching. The aftermath will be that Protestant, Catholic and Jew alike who survive this time of trouble will be compelled to return to the Book and its teachings, both Old and New Testament, shorn of the debris of denominational creeds and the doctrines of a Church that has proclaimed its infallibility.

BASIC HEREDITARY LAWS

OFTEN we are asked regarding the effect upon the Israel stock of the few recorded intermarriages where Israelitish men married women who were not of Israel stock and who even took as wives captives taken in battle.

The descendants of such intermarriages would follow certain well-defined hereditary laws. It is of genuine interest to know that, under those laws, all trace of that blood, for all practical purposes, is completely eliminated in a few generations.

In a two-installment article by V. A. Rice of Massachusetts State College, published in *The Jersey Bulletin* for July 5th and 20th, 1943, valuable information is presented regarding heredity in cattle. The same laws which applied here will also apply to man.

Beginning from the first pair when both father and mother are each fifty per cent of their offspring, by the third generation the male line will predominate to 87.5 per cent. With a few more generations the blood line of the original female, such as a captive by an Israelite, would be practically eliminated so long as the Israel line was followed in subsequent marriages of the offspring.

Here, then, is the answer to those who have been concerned as to the Israel stock because forsooth some Israelitish gentleman in centuries gone by married a woman not of Israel.

Laws which are only now being discerned by man have of course always been known to God, have been operative and, in His consent to allowing an Israelite to marry a woman taken captive, He knew that the blood line would clear itself in a few generations.

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The Rebirth of a Nation

By W. C. NABORS

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A LINE ON A CHART means little until one understands it! When that line, by its proper setting, reveals both the nature of developments among the nations of the world in this present time of war and chaos as well as the timing of such revealed events; that's different! But the real pay-off comes when one discovers that these world developments were foretold by the writings of the prophets selected to prove the whole plan of The Book. There is no proof on earth comparable to an *advance* understanding of God's revealed plan followed by *watching* the unfolding of that plan in the actions of nations on the world stage.

If and only if one knows the foretold plan of action in relation to the Kingdom of God on earth and the identity of the nations involved and only if one possesses the tenacity of purpose to follow through and see the matter to conclusion, is it possible to see the hand of Almighty God moving the nations of the world today on a schedule so accurate it can be charted in advance.

In Chart No. 24 shown in DESTINY for October 1943, we have just such a line and identification as above described. Here we have the pattern and time chart for the coöperation of the Israel nations for the future peace. Here, also, is the pattern and time chart for the transition from the position of so-called ally to the full position of *enemy* of those nations not of Israel. This article should be studied as a continuation of "Planned Deception Foretold" (DESTINY for October).

Let us proceed carefully into the background and detail of the Bible source supporting these facts.

"The Birth of a Nation" at Sinai was one of the world's greatest events, but it is dwarfed to midget proportions (in size, not character) when compared to the rebirth of the nations being enacted in world history now.

Despite the confusion of tongues there is one story that is the same in every home and God uses this story, known to all adults of the world, to reveal the plan. I refer to the conception and birth of a child.

In Jeremiah, 4th chapter, we have the question asked:

Verse 14: "O Jerusalem, wash thine heart from wickedness [the rebellion that sent you into captivity] that thou mayest be saved [saved from destruction by your enemies, the anti-Christ forces of the beast now threatening the very existence of the nations of Israel]. How long shall thy vain thoughts [self sufficiency and rebellion against God] lodge within thee?"

Again, in Verse 21: "How long shall I see the standard, and hear the sound of the trumpet?"

Let us remember the trumpet was to be sounded to warn Israel of the sword (Ezekiel 33: 1-6). When the warning sound of the trumpet ceases, the battle is at hand.

Stop right here. Study the over-all picture presented in Chapters 33 through 38 of Ezekiel. Note these points:

- a) The warning was to the children of Israel.
- b) The warning was of a sword which the Lord would bring against the land.
- c) The Shepherds of Israel would be faithless: failing to feed the flock, to strengthen the diseased, to heal the sick (Matt. 25: 36-40), to bind up the broken (Hosea 5: 11), to bring again that which was driven away nor seek that which was lost (Jer. 30: 17-18).
- d) The faithless shepherds would be busy at the job of feeding themselves.
- e) In this state, God himself would restore Israel and complete the Davidic Covenant.
- f) In the picture of the valley of dry bones, God describes how He will call to life again the whole House of Israel and rejoin the broken sticks, demonstrating to all His power and plan.
- g) The sword to be sent against Israel was to come under Russian leadership (Ezekiel 38).

The very condition coming upon the Israel nations today was the thing about which they were to be warned!

This is the gospel of the Kingdom (Matt. 9: 35) to the lost sheep of the House of Israel (Matt. 10: 6) applied to present times but men in the synagogues (churches) will scourge you before their councils (Matt. 10: 17) for pointing out these Bible truths,

They shall even think they do God service in their effort to destroy the disciples with the Kingdom message (John 16: 1-2). However, the watchmen will not be permitted to rest or hold their peace until the salvation thereof goeth forth as a lamp that burneth (Isaiah 62: 1-7). This word salvation applies to the salvation of the Nations of Israel from the sword soon to come. The faithless shepherds of Israel fail to realize that God has a plan to save the Nations as well as a plan to save the souls of the individual believers. They fight the disciples who point out the plain truth in the Bible.

The disciples are instructed to be sure of their position of righteousness "in the eyes of the Lord" and are assured happiness with freedom from terror or trouble (I Peter 3: 12-14).

Time shall soon prove the truth of God's word which needs no defense. What then will the faithless shepherds say? Soon it shall be known that these words of Ezekiel are those of a prophet of God and not "just an illustration" for a sermon (Ezekiel 33: 33).

Let us return to Jeremiah 4 to find the answer to our question, "How long?"

Note (verse 31) the answer is to be found in the "voice as of a woman in travail . . . the voice of the daughter of Zion . . . saying . . . my soul is wearied because of murderers."

In II Esdras in the figure of the three-headed eagle and the voice of the lion from the wilderness we have the revelation of the identity of the actors on today's world stage. The beastly power of the anti-Christ is represented by Fascism, Nazism and Communism. The opposing voice of the lion is identified in II Esdras 13: 40:

"Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the King, whom Salmanasar the king of Assyria led away captive . . . into another land."

The whole of the nature and timing of events is unfolded in the final chapter, verses 38 and 40:

"As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child com-

eth forth, they slack not a moment. . . . O my people, hear my word: make you ready to the battle [the final battle of the great day of God Almighty]."

Here we have the *time* measure for the *rebirth* of Israel. It is nine months pregnancy. A prophetic month is 30 days. Nine months, therefore, is 270 days. Our study has fully revealed and confirmed that God's measure of completion is seven and that seven times the given measure points to the *completion* of the event. Note seven multiples of "a time" for the captivity, seven multiples of desolation for the period of desolation from World War I to World War II. For the desolation of the peace, seven times desolation from the Armistice. Russian desolation of the peace will be accomplished by her withdrawal at the crucial stage here indicated. God will use her attempted desolation to bring together the Nations of Israel: the foundation for real peace . . . the rebirth of a Nation (Ezekiel 37: 1-11).

This will not be brought about by a revival meeting. The present Laodicean condition of the church which says (Revelation 3: 17), "I am rich and increased with goods, and have need of nothing"; has substituted a ritualistic form of preacher worship for the sincere milk of the word (I Peter 2: 2) and now refuses the instructions of the Bible to "Despise not prophesyings. Prove all things; hold fast that which is good" (I Thessalonians 5: 20-21). They reject the thought that God could be disgusted with their man-made schemes to put personal ambitions of gain (Ezekiel 34: 2) of position before men and wealth of this world above God's instructions to find His scattered sheep (Ezekiel 37: 4-6).

Hear these words from the Book of Books: "I will require my flock at their hands and cause them to cease from feeding the flock." (Ezekiel 37: 10.) Again: "I will spue thee out of my mouth . . . knowest not that thou art wretched and miserable, and poor and blind, and naked?" (Revelation 3: 16-17.)

We have reached the time in human meddling and departure from God's instructions when He takes over the controls.

World events will overshadow all the puny efforts of the faithless shepherds and Laodicean churches. God will not only teach them, but He will reach those who do not now attend or acknowledge any church. He has invited — many have refused — He will now *compel* them (Luke 14: 23). Time has come when the marriage feast will not longer be delayed.

There is to come a national regeneration and spiritual awakening which will bring all the nations of the world before Him in judgment. Self-preservation is the first law of nature. God's people will realize that they cannot survive without God's help (Ezekiel 36: 37).

The program is so big — little men can't see it, because they are not looking through The Book.

Go ahead; on with your man-made sham, Mr. Unbeliever-of-The-Book. Time will soon give the correct answer.

This writer will rest his case on the words of the prophet of God.

"When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

"Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

"Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." (Ezekiel 39: 27-29.)

How shall we determine the time at which the Christian world of believers in the *gospel of the Kingdom* is to expect the birth (rebirth) of the promised Whole House of Israel called forth from the valley of dry bones (Ezekiel 37) and the sign of the stick of Joseph, the stick of Ephraim.

The rebirth is "seven times pregnancy" days from conception or 7×270 , which equals 1,890 days.

Now, the all important thing is to know the *exact* date of conception.

Since (Amos 3: 7) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," we only have to look to the writings of these prophets for the date of conception.

Man is born of trouble, and so are nations. The greatest tribulation in the world's history will produce the rebirth of the greatest nations. Daniel clearly identifies the date of conception as October 10, 1938 when the wicked army was set up in the Sudeten land. This is the initial date for the cleansing of the sanctuary during which period God shall destroy the nations of aggression and call the nations of Israel to their inheritance: the privilege of ruling with Him. This date has been thoroughly established from Biblical fact in previous articles and thoroughly confirmed by the world events which history has recorded thereafter.

The exact date of conception is now quite clearly shown as October 10, 1938.

Let the doctors and the midwife prepare for the arrival of the child. The rebirth date is December 13, 1943, being "seven times pregnancy" (1,890 days) from October 10, 1938.

A few homely observations will add understanding.

The great pains slack not a moment. The event does not immediately bring peace.

It is to be a bloody event. The voice of the woman said, "Woe is me now! for my soul is wearied because of murderers."

During all the period of pregnancy the child and the "afterbirth" have grown together, but once the child is delivered there *must be a complete separation* without delay. If *all* the afterbirth is not completely removed, blood poisoning and death is the result.

The meaning is this: There must be a complete separation of the Nations of Israel from those which have grown up within the framework called "the United Nations" and constitute no part of the child, being nothing more than the growth which becomes deadly poisonous when the child is born. Therefore Russia, China and possibly others must be separated and removed from any alliance with Britain and the United States and their true associates.

This is that great event for which the world now paces the floor in expectancy, which event is expected to occur "before Christmas."

Advance preparation is necessary. *Immediately* upon arrival of the child, the battle for life begins.

"O my people, hear my word: make you ready to the battle. . . ."

The doctors have given advance notice of the event. After the consultation at Quebec, Dr. Churchill spoke from Harvard, reminding us that greatness carried responsibilities and the United States must prepare to undertake a position of world leadership in full coöperation extending beyond the time of trouble. The two nations must together be prepared for the fight for life in the peace to follow. September 19, Dr. Churchill reported back at his home to further prepare the English midwife (Parliament).

Dr. Roosevelt, in his address to the American midwife (Congress) September 17, 1943, suggested that we must fight on in the event Russia makes separate peace with Germany. This is how he phrased it: "But there is one thing I want to make perfectly clear: when Hitler and the Nazis go out the Prussian Military clique must go with

them. The warbreeding gangs of militarists must be rooted out of Germany — and out of Japan — if we are to have any real assurance of future peace.” . . . “Finally, as the war progresses, we seek a national coöperation with other nations toward the end that world aggression be ended and that fair international relationships be established on a permanent basis. The policy of the good neighbor has shown such success in the hemisphere of the Americas that its *extension to the whole world* seems to be the next logical step.”

All the while the German-Russian battle line seems in a race with time to have the lines on location upon the Stork's arrival!

The great commotion in Congress about the drafting of fathers is but the

movement in one of its many activities heralding the event. The many rumors about our women in the services are but other attempts to prevent their enlistment and thus prevent our preparation. All around the neighborhood there is a great stir and chatter as the press begins to anticipate the “blessed event.”

Truly the consultation of the doctors at Quebec was the most important conference in the world's history. The question involved the political and economic security of every nation and person in the world. The red shadow had revealed its plans to dominate, enslave and communize the world. The only hope of free men is for the nations of Israel to rally together in rebirth as the meek are forced to adopt the plan of God to ex-

ecute the orders of the High Command.

Now, we can understand the period of warning perfected (August 11, 1943 to December 11, 1943) warning us of the rebirth of Israel and separation from the growth.

Then (December 13, 1943) we shall witness the ceremony. There appears to be seventeen days (November 26, 1943 to December 13, 1943) of the “great pains” in America.

Following this (December 13, 1943 to May 13, 1944) we shall learn the true meaning of the term “shortened for the elect's sake” as “My people” are *made ready for the battle* while the great double-cross is the curtain for the greatest show on earth, no doubt signaled by movements which we can clearly identify as those described in Ezekiel 38.

The Thought of God

In the days when the world was slowly endeavoring to regain something of its lost stability after the Great War, a distinguished writer, referring to a lost sense of conscience in our national life, said:

“As a people we are different from what we once were. Not upon the surface, but at the source and foundation of our life. For two thousand years Conscience has been a haunting voice to the white race. We may have trifled with conscience, and in hot and wild hours we may have smashed the face of it, as in a paroxysm of hatred a man might smash a picture. But in doing such things we at least have known that we were doing wrong, and when the wildness passed we have been unhappy and ashamed. So far there has always been something which has been able to touch us, and to recall us, and to save us. But it is the boast of the modern world that it has freed itself from all this. The outstanding change which is taking place before our eyes is the *slow departure of the thought of God.*”

If this is true, then it is a terrible indictment. To cultivate intellect and all else, but to gradually lose the thought of God and with it the appeal of conscience, is to leave our lives open to every evil influence without any counter check.

There are far-reaching consequences entailed if the thought of God is allowed to fade out of our lives whether individually or nationally. It may not come all at once, but gradually He will cease to mean anything in the life that persistently excludes Him from its thought and reckoning. Men discover amid the wreckage of what once was fair and full of happy prospect that failure, loss and disaster are due to permitting the multitudinous demands of life to crowd out the thought of God: which is the one great essential of abiding happiness. It is only the “fool” who says in his heart “there is no God”; and surely no folly can be comparable with that which dismisses God from the life He gave, and which is dependent on Him for its maintenance. It is “in Him we live, and move and have our being.” More than this, the God Who made us also redeemed us. Nothing is clearer in Holy Scripture than the fact that He Who formed Israel — the House of Jacob — also redeemed it. This people above all peoples can least afford to lose the thought of God if it is to fulfill the high mission for which it was created.

Today when the individual and the nation anxiously look forward to the postwar world it is vital to ascertain

how far the thought of God is being given its place in our calculations and being allowed to mould that conscience which has been the “haunting voice to the white race.” Our only hope and that of the whole world lies in the defeat of those forces of evil which are disrupting human existence. How is it that these forces have ever been given the opportunity to manifest themselves on so gigantic a scale and with such devastating effect? Scratch the surface of life's disorganization at any point and you uncover the root cause; the absence of the thought of God which has either blunted the appeal of conscience or silenced it.

As a nation it is a part of our task to reestablish the thought of God in the postwar world as the sole guarantee of any permanent solution to the problem of peace and prosperity. But this thought of God must be no indefinite or vague idea expressed in generalities on the one hand, or stereotyped creeds on the other. The only concrete revelation we have of God is that given in His Word and seen in the life of Jesus Christ.

There is a definite promise made by God that He will make a “New Covenant with the House of Israel” resulting in His laws being put into their minds and written in their hearts. This New Covenant was mediated by Christ and ratified by His death. It is now in operation although all the blessings inherited under it are not yet in national experience; but it contains the absolute guarantee that “the thought of God” is to become a vital part of the future national organization of the House of Jacob, and so reinstate in the world a focal center in which once again the haunting voice of conscience will not merely make itself heard but become the determining factor in the New World Order. Celto-Saxondom, as the reassembled House of Jacob, is the channel through which there is to return to mankind that source of sanity and newness of life the loss of which has so long militated against true progress, prosperity and peace. It is to be hoped that the outstanding change in the days which lie ahead may be a reversal of what happened after the last war and that there will be witnessed a return to our national life of the thought of God in which Conscience is no mere haunting voice, but the determining factor in our contribution to the world of the future. — *The National Message*, London, England.

Anglo-American Unity

By REGINALD H. W. COX

This splendid article was written by a young Briton, who is naturally more familiar with the characteristics of his own countrymen than of Americans, and has reported accordingly. American readers will be quick to sense, however, that these racial characteristics are equally in evidence in their own nation. — Ed.

MORE than 3,500 years ago two boys were brought to the bedside of their aged grandfather and, as they stood solemnly side by side before him, he stretched out his frail hands and blessed them in words whose meaning they could but dimly have understood. The boys were Manasseh and Ephraim, sons of Joseph, and the blessing pronounced upon them is recorded in the 48th chapter of Genesis:

"The Angel which redeemed me from all evil, bless the lads; . . . and let them grow into a multitude in the midst of the earth."

Joseph's two sons have indeed grown into a multitude; and they have preserved their separate and distinctive identities in the latter-day nations of Manasseh-America and Ephraim-England. Many honest critics have asked: "Is it conceivable that all, or even the bulk, of the huge American population could have sprung from the single tribe of Manasseh, when obviously they are descended from many races?" But the prophecy stated only that Manasseh should "become" a great people. We need therefore only look for a Manasseh nucleus. As God insists on the fulfillment of the prophecies made in His Book, Christians must inevitably be forced to the conclusion that God drew his nucleus of early Anglo-Saxon settlers from this tribe and that He has built the "great people" of the U. S. A. around it by drawing further contingents, not only of Anglo-Saxon (Israel) stock, but also from other nations, now assimilated and welded into the Manasseh nucleus.

The Danger of Loose Thinking

Scripture makes it quite clear that Manasseh and Ephraim will work together, as God's servants, in furthering the Divine plan for all humanity and their unselfish coöperation in the present global war is proof, if proof were needed, that every word of Scriptural prophecy is inspired. But there are

commentators on both sides of the Atlantic who read more out of present-day trends than can reasonably be justified. There is, for example, much loose talk of political union between the United States and the United Kingdom; a Chicago newspaper owner has even suggested that Britain should apply to Congress for admittance to the United States!

Such people do real harm to the cause of brotherly understanding between the two great sections of the House of Joseph and show, at the same time, an alarming ignorance of modern political history. Scripture, however, is quite up to date: it refers to a "company of nations" (Genesis 35: 11) and this phrase describes exactly the impulse behind Britain's so-called "Imperialism". At first blindly, perhaps, but now consistently, her policy is to assist the colony to become the nation or Dominion, a separate political entity — independent of the motherland: politically, financially and economically. Britain seeks no political alliances or unions with the nations she has nurtured. Her union with Canada, South Africa, Australia and New Zealand is a union of the spirit which finds its only tangible expression in a common loyalty to the Throne of David. The British Commonwealth is, in other words, a "company of nations" held together by a common love of order, freedom and the dignity of the human spirit. To suggest that Britain will want to swallow, or be swallowed by, the United States is ludicrous.

There Will Be No Political Union

The long-expected union between the United States and Britain is taking place now. It is not a narrow political union, fostered by the craft of diplomacy and recorded on a scrap of paper, but is a real and lasting union of the heart. The world became aware that Manasseh and Ephraim had begun to recognize each other when it learned with astonishment that Britain was to allow the United States to build military bases on British territory. Since that time, the two nations have had something of a family reunion; they have, to use an apt phrase, been getting to-

gether. One result was seen in Sicily where, as General Eisenhower was proud to report, the soldiers of both countries worked and fought together like the army of a single nation. President Roosevelt has also revealed that the same spirit was evident among American and British delegates to the Quebec conference. "The combined staffs," he told the Canadian Parliament, "have been sitting around the tables, which is a good custom, talking things over, discussing ways and means in the manner of friends, in the manner of partners, and may I even say in the manner of . . . the same family."

This getting together, desirable and commendable though it is, does not portend any loss of identity or any merging of the two nations in a single political framework. Any attempt to bring about such a result would, indeed, result in disaster: it would not hasten the fulfillment of prophecy but retard it. When confronted by over-enthusiastic plans for political union, Scriptural students on both sides of the Atlantic would therefore do well to counsel caution. Under stress of war and the threat of a common danger, it is understandable that Britons and Americans should find in each other so much to admire and so little of which to disapprove. The two peoples are closely related in origin, speech, traditions and outlook. There is, in fact, a brotherly likeness. But they are not twins! And they are both grown up!

Differences in Outlook Should Be Recognized

If the reader would play his part in furthering the cause of Anglo-American coöperation, he should not merely recognize this fact, but also realize that the United States and Britain are so very much alike that their respective differences can be mutually irritating. This will lead him to understand and appreciate what those differences are and thus enable him to make due allowance for them. And the differences which count most in personal relationships are differences in outlook.

To understand Britain, one must first rid one's mind of the impressions made by the conventional John Bull cartoons

which enliven our newspapers, and of the bias, whether *pro* or *con*, which colors the history books of both countries. One must also discount much of the verbosity of politicians and columnists, for nearly all of them have an axe to grind. To understand Britain, one must clear a way through such obstacles and concentrate one's attention on the common man of Britain. What is he thinking now? What is his reaction to present chaos? In a partial attempt to answer these questions, we cannot do better than quote, largely *in extenso*, from Mr. Kenneth de Courcy, a shrewd observer of British affairs. He writes:

"Very strange things are happening in British politics. The mass of people have accepted severe restrictions for the sake of winning the war. Sacrifices greater than any in British history have been asked and made. Nearly all these are contrary to our peacetime traditions and character. Morale is nevertheless at a high level and the Government could ask the nation for more sacrifices without the least risk. This exemplifies national conduct in war of which there is a very long tradition, even though never before in British history have so great a mass of people been under so large a degree of compulsion as now. An unmilitary nation of stubborn individualists has accepted the discipline of a Continental people with the greatest good humor — for the duration. But for no longer than that. It would be a profound mistake to believe British character has changed.

Britons Look Forward To Individual Liberty

"The broad mass of these islanders are firmly determined to get rid of restrictions and compulsion at the earliest possible moment after the war. Any politician who fails to notice this will get into an appalling amount of trouble. Oddly enough, although nothing is more striking than this national determination to see the greatest possible measure of individual liberty restored at the earliest possible moment after the war, yet a growing number of political leaders of all parties have failed to see it — especially those of the Left.

"There are two extremely important movements afoot in direct opposition to each other. The masses are talking and thinking more of the return of freedom than almost any other subject, while the politicians are talking more about planning and regimentation of every kind than has ever been heard in British history before. It is a very strange

business and almost inexplicable. It foreshadows a great struggle by and by. Many people are still too busy to notice the clashing tendencies, and still fewer have had time to think about the possible consequences.

"One politician after another commits himself to postwar schemes involving bureaucratic management of the individual from birth to death. The Leftists are more totalitarian than anyone else, though there are not a few amongst members of the Conservative Party. That any politician with only a meagre knowledge of British history can seriously believe that this highly independent nation will capitulate to bureaucracy is incredible — a people which has pulled down and destroyed every repository of power which has dared to manifest itself during a thousand years, which has faced and overcome every form of tyranny upon which it could lay hands, will never give itself over to control by an executive decreeing when and where one shall be born, in what subjects one shall be educated, the kind of work one shall do, the measure of one's amusements, the size of the house one shall build, the day upon which one must finally cease work, and the type of State coffin in which one will be placed at the last.

"Any system which threatens to produce uniformity — especially an ugly uniformity — will in the end be rejected. Britain is a country of highly aristocratic instincts. The masses are radical, democratic and rough — but they are aristocratic to the core. Their easy-going tolerance, love of sport, uncommon respect for human life in peace and personal disregard for it in war all illustrate this. They love splendor when it does not affront good form, and are dangerously extravagant. To imagine that such a people will consent to become a planned nation of leaden creatures is ludicrous. They are an incurable race of individualists who will never be levelled."

What of Britain's political outlook after the war? On this point Mr. de Courcy is equally emphatic: "The statesman who stands clear and strong for the principles of public morality founded upon the Christian religion, individual liberty upon social justice, an economic policy upon Imperial development, national defence upon sea and air power, the foreign policy upon Anglo-American collaboration, will rise to great eminence in Britain. . . . It is clear enough that the freedom-loving masses of Britain are in great need of political leadership. . . . They want a

man with the courage of his convictions and a capacity for taking risks, and above all one who unreservedly believes in the rights and privileges of Britain and her Empire; one who never apologizes for either. That is the man they seek. A man who, in a sense, is in peace what Mr. Churchill has been in war. They don't want a jingo of course — nothing less — they want someone in the great tradition of firm moderate statecraft, a man not afraid of standing up strong in the face of foreigners, but one who does not look for trouble. Above all, perhaps, a man who has nothing personal to gain from power, and who is not ashamed of the British past or doubtful of the future."

There Will Be Opposition To Power Politics

The foregoing gives us but a glimpse of the political outlook of the average Briton. Yet it is of value in that it stresses the ever-widening gulf between party politicians and the man in the street — a point of considerable interest to the student of Scripture. Whether this cynicism will result in wide and sweeping changes in Governmental machinery is a question that cannot be answered here; but it is clearly an obstacle to Babylonian diplomacy and likely to act as a brake on those who would disturb Anglo-American relations by introducing power politics.

Man-made pacts, treaties, alliances and leagues have never been the media of Divine order. History shows conclusively that such instruments are but a snare: none of them has lasted for more than a tiny fraction of the sweep of time and most of them have given rise to disagreement, enmity and war. God has purposed that the English-speaking and kindred peoples will work together, as His servants, in bringing the world into right relationship with Him. Their relations with one another will therefore be regulated, not by the imperfect instruments of man-made law, but by the impulses which spring from a new heart and mind. St. Paul, in his Epistle to the Hebrews, reiterated God's assurance that this will be His work. "I will put my laws into their mind, and will write them in their hearts: and I will be to them a God, and they shall be to me a people" (Hebrews 8: 10).

The blessing pronounced upon Manasseh and Ephraim more than 3,500 years ago has been abundantly fulfilled. God will see to it that this "multitude in the midst of the earth" shall also fulfill its Destiny.

Things That Remain

By C. R. DICKEY

ADDRESSING the church in Sardis by revelation of Jesus Christ, John wrote: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." (Rev. 3: 1-5.)

"Be watchful, and *strengthen the things which remain.*" This admonition gains in significance when different translations are compared with the Authorized Version. The American Standard Version renders the passage: "Be thou watchful, and establish the things that remain." Ferrar Fenton translates it: "Become watchful, and henceforward stand firm, who are about to die; because I have found none of your actions perfected in the presence of my God." Moffatt adds a more urgent note in his translation: "I know your doings, you have the name of being alive, but you are dead. Wake up, rally what is still left to you, though it is on the very point of death; for I find nothing you have done is complete in the eyes of my God."

While this message was addressed first to the remnant of Sardis, the church of the Dark Ages, it is applicable also as a warning to the present era of apostasy which has spread its deadly tentacles throughout Christendom. As Howard B. Rand has truly said: "The activity of these Churches, like seven great highways, extends the entire length of the Christian dispensation. Each has pre-eminently marked with its characteristics the particular stage in history of which it was to be a type. All seven Churches will be active throughout the entire Christian age."

So through the faithful messengers of all Christian assemblies in the world today Jesus Christ, Master of the seven Spirits of God and the seven stars, sends the warning: Wake up, become watchful, stand firm, in order that you may rally, strengthen and establish the things that remain.

What are some of these abiding things? Obviously one of them is the world itself. The beauty and mystery of its mountains, its valleys, its rivers and its starlit heavens remain. God gave it to man as a charge and a challenge — "Replenish the earth and subdue it." But instead of subduing the earth, man is wrecking it by his obsession to have dominion over his fellow men, along with the lesser living creatures specified by the divine command. Because of this unholy obsession, a terrific man-made storm rages throughout the world. Whole nations have been wiped out, at least for the time being; among those remaining, long accepted social, economic and political principles have been discarded. The mode of living for millions of people has been changed. And the end is not yet in sight. When the universal tempest finally subsides, no one will be able to say, "It has not affected me."

Preceding such tempestuous upheavals among mankind there is always a long period of disintegration, during which time the priceless fundamental qualities of human existence and progress all but perish from the earth. The process involves a growing disregard for truth, justice, virtue and faith in God; it begins gradually but gains momentum until these essential qualities seem "ready to die" in a world which can be saved only by exercising them. We have witnessed the ravages of a universal deteriorating process in our generation which can be likened to no other epoch of recorded history except that of Noah. This very fact convincingly links the present generation with that to which Jesus referred in Matthew 24:37. "As the days of Noah were, so shall also the coming of the Son of man be."

Never in all the world's history have wicked men so ruthlessly flouted the Bible; never have they so viciously hated Christ and the revelation of the

prophets as at the present time, yet the Word of God remains. Our generation is experiencing the furious determination of Satan's supreme attempt to stamp out the Word of Truth and man's faith in the God which that Word reveals in Christ Jesus.

But while evil men were sowing tares in the world-wide field, other men with the Spirit of Christ in their hearts were busy sowing the Holy Word in faraway outposts beyond the borders of civilization. The good seed that was sown sacrificially as a labor of love is now bearing fruit to the saving of our service men as they fight our battles on the lonely islands and turbulent oceans of both hemispheres. Incidents from the fighting fronts are coming to light every week which indicate that the armed forces of the United States and Britain are reaping rich returns in physical and spiritual benefits from soldiers who preceded them — soldiers of the cross of Christ, who went unprotected into the same danger zones, armed only with the sword of the Spirit, which is the Word of God.

A typical illustration of such incidents came in a news release from Guadalcanal on August 1, 1943. Eleven Navy Fliers of the famous Guadalcanal Catalina Squadron were stranded in the jungles for almost two weeks after their patrol bomber was forced down by fire one night.

According to the officers in the group, they started marching up the beach at daybreak and ran into a Japanese garrison occupying an abandoned native village. The first man they saw was large, unlike the usual stocky Jap, and they almost shouted a welcome to him. They stopped just in time after seeing the other Japs and managed to escape detection. Soon two U. S. fighter planes flew over the enemy camp and strafed it, sending the Japs running toward the jungle and so close to the hidden American Fliers that they could have reached out and touched the Japs. While our boys were trying to decide what to do, eight natives rushed out of the jungle and shouted, "You come along us, we take safe."

Members of the crew gave this thrilling account of their dramatic rescue:

"They led us for many hours during

the night through the dense jungle. All of us wondered if we were making a mistake, but when the natives started humming 'Onward Christian Soldiers,' we knew we were in safe hands. The natives, clean-cut Melanesians, said they had learned the hymn, and pigeon English as well, from the 'white fathers.'

"They gave us a clean hut and a cooked meal upon our arrival at the first village, but we were so exhausted we fell asleep. We stayed at that village two days. We didn't have to ask for a thing the entire time. The natives said for us to trust them to take us to a ship. We placed ourselves entirely in their hands. They took us from village to village through many undetermined miles of jungle. With us constantly were scouts who deployed along our front flanks and to look out for Japs."

The final night of the expedition ended in a dangerous canoe trip through waters infested with enemy boats, but the natives sent canoes ahead to watch. After the canoe trip, they made another long and difficult trek across an island through a jungle. Finally they were taken by canoe into an ocean, where they met a ship which took them back to base.

These American Navy Fliers all credited their good fortune to unknown missionaries, who once taught the natives a smattering of English and something of the Christian religion. Speaking of the experience, a young Catalina pilot in the crew said: "It was like Biblical bread cast upon waters all over again, with us as the beneficiaries." Truly the Word was a lamp unto their feet, leading them to safety.

"Forever, O Lord, Thy Word is settled in heaven," proclaimed the Psalmist triumphantly. It is among the precious things that remain. Our job is to strengthen and establish it on earth as it is in heaven.

We must begin by discrediting and eradicating the work of that demolition squad which presumptuously labels its slanderous Biblical teaching "The Higher Criticism." The false philosophies that produced the school of so-called "Higher Criticism" were carefully planted and nurtured over a long period by the enemies of Christ. These skeptical doctrines penetrated practically all universities and theological seminaries; now they are the basic teaching and preaching in our Protestant Churches to such a large extent that many Christians have wondered if the true Word is about "ready to die" in our very midst.

Wreckers of Christian civilization have intended the present war to

finish the job and wipe out the last vestige of Christianity from the earth. But the eternal God still "works in mysterious ways, His wonders to perform"! This global war, which was planned to banish God and His Truth forever, is leading both the soldiers at the front and the folk back home to accept with renewed faith the very inspired Word it was intended to exterminate. Natives in the Solomon Islands, marching to the martial words and music of "Onward Christian Soldiers," beat a path of safety through the jungles for boys fresh from American homes. Let it be considered that the missionaries who blazed the trail for that rescue in a strange land were not the skeptical breed; they were men who took God at His Word in simple, childlike trust, without which no man can enter the kingdom of Christ.

The nations of Israel with whom God sealed His eternal covenants remain. Let us review a few verses briefly to refresh our memories.

"The Lord appeared to Abram, and said, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. . . . Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. . . . And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant. . . .

"As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. . . . Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. . . . In Isaac shall thy seed be called. . . . (Gen. 17: 1-8, 15-21; 21:12.)

"God appeared unto Jacob, and said unto him. Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." (Gen. 35: 10-12.)

When Jacob-Israel bestowed his blessing on the two sons of Joseph, he made these prophetic statements which have an important bearing on international relations at the present time:

"Let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. . . . He [Manasseh] also shall become a people, and he also shall be great: but

truly his younger brother [Ephraim] shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh." (Gen. 48: 16-20.)

Today these nations of Israel are forgotten and counted as dead because they are unrecognized. Some of the Jews tell us they alone remain of the great people of the Biblical covenants. Christians have blindly accepted the claims of Jewry without checking them with the plain facts recorded in the Bible. For example, note the discrepancies between Jewish claims and statements in the covenants quoted above: Jews do not fit the numerical specifications of latter-day Israel, whose multitude is compared to the dust of the earth and the stars of heaven; Jews have never called themselves, either tribally or nationally, in Isaac; Jews are not now, and never have been, designated as a great people, nor as a multitude of nations because that destiny was reserved for the two sons of Joseph. And surely any amateur Bible student, whether he be Jew, Israelite or Gentile, ought to comprehend the fact that Jews — if they come from pure Hebrew stock — are the descendants of Joseph's brother Judah.

Nevertheless Israel remains. Some day the whole world will awaken to the discovery that the English-speaking natives of the United States and Great Britain fill every specification of Israel's prophesied period of restoration and expansion. They meet the requirements numerically; they call themselves in Isaac, that is, sons of 'Saac, or Saxons; they constitute the great people (United States of America) and the multitude of nations (British Commonwealth of Nations) specified in Genesis 48:19. These English-speaking Saxon Israel nations are still going concerns in the world today in spite of their own stupidity and the determination of anti-Christ forces to deceive and subjugate them. They will yet come alive to take the place of world leadership and blessing assigned them in the unalterable covenants of Almighty God.

David's throne remains in the midst of modern Israel. It is another precious landmark which has withstood terrific blows from the powers of darkness through many centuries. Surely the time is at hand when the most obstinate opponents of literal prophecy ought to be able to recognize it. Now that Denmark's king is a prisoner of war,

and the diminutive, stamp collecting monarch of Italy's House of Savoy is on the way out, there is scarcely anything remaining in the way of thrones except the British, which now clearly reveals itself as the throne of Daniel's stone kingdom that shall stand forever. "Thine house and thy kingdom shall be established forever before thee," God said to David, "thy throne shall be established forever. . . . For thou hast confirmed to thyself thy people Israel to be a people unto Thee forever: and Thou, Lord, art become their God." (II Sam. 7:16, 24.) In regeneration these people become the nucleus of Christ's kingdom on earth; they will rule and reign with Him when He comes to take the throne of David, according to the promises in Isaiah 9:6-7, and Luke 1:32-33.

And herein lies the hope of the human race while it is bleeding, suffering and ready to die: Christ remains. Contemplating the exalted person and office of Christ, the inspired author of Hebrews wrote: "Thou, Lord, in the beginning hast laid the foundation of

the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest." (Heb. 1:10-11.)

One of the most touching little stories to come out of the war concerns a pilot who was killed in the Sicilian sky. It reveals a spirit so rich in understanding and appreciation of the essential and abiding verities that we give it just as it was reported from the brave young pilot's home town.

"A testament of simple faith has been left behind by one young Texan, who died at the controls of his bomber over Sicily on last July 4 — Independence Day. He was Lieutenant Macon Alston Gunter Jr., described by close friends as 'a gentleman of the old aristocratic bloodline who treated his fellow men with due respect and justice.'

"Lieutenant Gunter's body was buried on the little island of Malta, the island upon which the Apostle Paul was at one time shipwrecked. In the last letter sent before his death, he wrote to Dr. George J. Steinman of the Stephen F. Austin College, and expressed in simple language the real purpose for

which he was in the war. Wrote Lieutenant Gunter:

"Well, I guess it will not be long now until we start the real thing, which will make us all very unhappy, for no one wants to do so much damage to the people and the things which have life as to drop bombs on them. I am sure the Lord will forgive, though, for I am going into the battle with only one thought in mind. That thought and purpose is this: If it takes my life I will not feel sorry for myself, for if the Heavenly Father could give His only Son that you and I, and all the others who try to believe in Him, could have everlasting life, why should I renege or try to fall back and not do my part?

"I will not be fighting for democracy, nor a dictator, nor a king among men; nor will I be fighting for my individual country, but for all men, that they might have the chance to live a life through Christ. I will be fighting for Him, that He might still have the chance. We all know that Christ will win, and there could be no better side to be on than on His."

Like a Cloud to Cover the Land

WORLD WAR I saw the first use of airplanes and provided the proving ground for the more deadly and effective use of planes in War II. In fact, the use of planes in the two wars is hardly comparable; so deadly are they now as they engage in strafing, and in bombing raids which can paralyze entire cities.

Turning to the new arm of air warfare, paratroops are being used for the first time as planes empty fighting men with their equipment into the air to float down to strategic positions behind enemy lines. Still a dangerous operation, it will doubtless become so perfected in the future that entire divisions will be deployed behind enemy lines: great glider transports unloading cargoes of men and equipment for the purpose. This type of military maneuver is in infancy, though already in use. As with airplane warfare in World War I, this war is already the proving ground for studying the effectiveness of paratroops.

Ezekiel's prophecy makes this extremely clear, for in the second phase of World War II the prophet is impressive in his statements regarding the implications as to aerial warfare. In describing the northern confederacy which moves against Israel while she dwells in security, "Until you ascend like a storm! Coming on like a cloud to cover the land." (Ezekiel 38: 9, *F. F. Trans.*)

Present use of paratroops is but the beginning. Effective mass invasion of enemy territory by air-borne troops will

yet become a serious reality for the Israel people, and such use of troops on a large scale against an enemy is under full consideration by military experts.

When Russia moves in accord with Ezekiel's prediction (after the defeat of Germany) the prophet declares troops will ascend like a storm cloud to cover the land. This description reminds us of modern military terms, such as an "umbrella of planes." The blossoming open 'chutes, as paratroops descend earthwards, become as a cloud-like effect over the land.

Thus in the Bible there was written, thousands of years before men had learned the art of flying, a perfect description of men ascending above the earth and armies of invasion becoming as a cloud overshadowing a land. When, instead of the present hundreds many thousands of paratroops are unloaded into the air from great air armadas as these transports disgorge their human freight to flutter earthward, the earth below will literally be darkened as by a cloud.

Our cover illustration on this issue pictures a descending paratrooper: forerunner of whole armies of soldiers who will ascend to float down from above in the second, more deadly phase of World War II. The pattern is taking shape and the proving ground is giving evidence of the effectiveness of this type of warfare which the prophet so clearly saw as a factor in a world conflict which will terminate with the close of the present age and the coming of a new order of life.

An Eagle With Three Heads

By HOWARD B. RAND

A CRISIS of world proportions is rapidly materializing as the war with Germany approaches its climax. Germany and her Nazi leaders will finally awaken to the full realization of the hopelessness of continuing the conflict. The course that will be pursued is even now foreshadowed in current trends. Not only is this so but we have the prophetic vision as given by the prophets and recorded in the Bible as to our immediate future, all of which is symbolized in a remarkable vision in which Esdras saw a three-headed eagle prefiguring the present dictatorial powers and their ultimate end. This prophet was told to "Write all these things that thou hast seen in a book, and hide them: and teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets."

It is of these secret things kept for so many years, hidden in the writings of Esdras, that we wish to speak, for the march of events is revealing the accuracy of the visions seen by Esdras to which the attention of the wise and prudent should be called at this time.

The Apocrypha

The books of Esdras are in the Apocrypha which was originally bound in earlier editions of the Bible between the Old and New Testaments. Of late years these writings have been left out of our Bibles but Esdras, who was Ezra of the Old Testament, has left an account of prophecy in his recorded visions which current events are demonstrating to be accurate and which accuracy is proving his work is authoritative and inspired. The early Christians differed in opinion regarding the Apocrypha but did receive these books as part of the sacred literature of Israel.

The Eagle

Much has been written in the past by authors who have undertaken to identify the three-headed eagle as seen by Esdras. One thing is certain (as proved by events): this eagle is not the eagle of the Israel heraldry; rather, it is the emblem of the Euphratean type of civilization, the doctrine of which is that might makes right as is evidenced in the charge of evil aggression levied

against this eagle by the lion who opposes its activities. The three heads of this eagle represent the three governments or systems that were to be in power as the present age came to a close. Esdras shows the final end of these governments and declares what will follow.

Time of Fulfillment

Esdras is informed that he is blessed above many others in the special privilege granted him; a privilege that only a few have been granted, "And so shall the Highest shew thee visions of the high things, which the most High will do unto them that dwell upon the earth in the last days." This identifies the time of the fulfillment of the vision as the "last days." In that vision, Esdras says, "Then saw I a dream and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads."

The Heads and Their Origin

Now the feathers and the wings of the eagle represent governments and rulers whose activities are for the most part a matter of history. Because this is so and as we are particularly interested in the immediate future we will only deal in this article with the identification of the heads of which Esdras informs us, "Let the heads be preserved for the last."

The Voice

Because these heads are on one body they have a common origin or purpose in their activities. This is clearly illustrated in the declaration that the voice of the eagle, "Went not out of the heads, but from the midst of her body." Regardless, then, of which head or heads may be in power the directive force is in the body which is common to them all. So the fundamental underlying principle back of all the governments represented by the heads of this eagle is identical and evil.

Three Unclean Spirits

Before proceeding further with the vision of the eagle, let us turn to John's description of the origin of the three systems represented by the three heads of the eagle. In vision John saw the results that followed the invasion of Palestine and the taking of Jerusalem in the de-

struction of the Turkish power in that land. He describes the diminishing of the Turkish power and likens it to the drying up of the waters of the Euphrates, for it was from the Euphratean valley that this power originated (*Study in Revelation*,* pages 94 and 240). The removal of the Turks from Palestine prepared the way of the Kings of the east, which statement is followed by "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirit of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

All three unclean spirits have been identified (*Study in Revelation*, chapter 17) and they are in the above order: Fascism, Nazism and Communism. These three have been making ready for the battle of the great day of God Almighty. The single purpose of all three as well as the animating spirit is clearly depicted by Esdras in the three heads of the eagle which have a single body from whence the voice comes. So Mussolini, Hitler and Stalin personify the three heads and all three with a common desire: each seeking world rule and using evil methods and aggression in their plans to secure future world domination. All have been selfish, cruel and merciless in their treatment of subjected peoples and have ruthlessly gone forward with their plans in the hope of ultimately reaching the goal of their fulfillment.

Geographical Location

Having identified the three heads of the eagle and the body as the underlying animating spirit of evil aggression, we are now ready to proceed to follow Esdras' outline of coming events as seen in his vision. Now there is a reason for all things, even the making of maps with the north shown at the top, though space will not permit showing the significance and biblical reason, suffice to say, however, that Esdras was facing the north in his vision and described the position of the heads of the eagle in

* 384 pages, cloth bound, \$3.50 postpaid. Destiny Publishers, Haverhill, Mass.

their relation one to the other as geographically located on the map of Europe. His description graphically locates the governments represented by these three heads.

Facing the map of Europe with the north at the top, Spain, France and Germany are on the left while Russia and the Balkans are on the right. In the center and projecting down into the Mediterranean Sea is Italy. When Esdras speaks of the head on the left he refers to Germany with its Nazism and Hitler the leader now dominating the western part of Europe. When he speaks of the head on the right it is a reference to Communism and Stalin, and when he makes reference to the head in the center Mussolini and Fascism are indicated.

The Center Head

Referring to the head in the midst or center we are informed it was greater than the others and that it reigned upon the earth. The earth is the Apocalyptic or Roman world of Revelation at the center of which is Rome, once the capital of the pagan Roman Empire and now the capital of the Papacy. Here at Rome, Fascism came to power long before Hitler and Nazism was supreme in Germany, or Stalin and his dictatorial authority had been fully established in Russia. The Fascist régime blazed the trail of modern dictatorship with its march on Rome on October 30, 1922 from which we date the beginning of dictators (*Study in Revelation*, pages 267-269). The middle head was greater in that Mussolini had set the political style in dictatorial methods to be copied later by Hitler and others. The type of rule at the seat of the old Roman Empire on the part of Fascism is expressed as "with much oppression."

As Esdras watched he says, "I beheld, and, lo, the head that was in the midst suddenly appeared no more." This disappearance of the middle head is further clarified in the statement, "And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain."

Death of Fascism

What are the facts? Already having identified the middle head with Mussolini and Fascism, the events in Italy leave no question as to the accuracy of this interpretation. Mussolini came to his end suddenly as did the system he represents and in his own country, or bed, for Fascism has died in Italy but that death is accompanied with great

pain as evidenced in the continuation of armed conflict in that unfortunate land. Because of the resistance of the Germans remaining in Italy, the Italian cities are being destroyed while poverty, distress and misery plague the seat of the ancient Roman Empire. It may yet follow that Mussolini, the head which has disappeared, if he is still alive may also come to his end upon a bed of pain for it has been reported that he was afflicted with an incurable disease. We shall have to wait the verdict of time for further verification.

Right Head Devours Left

Following the disappearance of the central head of the eagle, Esdras states "There remained the two heads, which also in the like sort ruled upon the earth." It is certainly true that Nazism and Communism have ruled and are ruling with the same oppressive methods as Fascism. Now follows a description of the conflict that began in June of 1941 when Germany invaded Russia with the statement as to its final outcome: "And I beheld, and, lo, the head upon the right side devoured it that was upon the left side." The method used in this process of devouring or assimilating is stated as follows, "For the sword of the one shall devour the other." This process of devouring would not become an accomplished fact until after the middle head had disappeared. Stalin is now driving the Germans back as the sword of Communism clears Russia of the Nazi. But in it all, Esdras does not see Communism destroying the military might and power of Nazism but rather assimilating and taking it over as the result of his use of the sword. Thus Communism is likely to soon dominate and control Nazi Germany.

Stalin's Bid to Germany

In face of the United States' and Great Britain's declaration of unconditional surrender the above is enlightening and particularly so when current world developments are taken into consideration. We can already note certain moves which are being made that are a step in the process of devouring, such as was pointed out in "Stalin's Bid to Germany" (DESTINY for September, 1943) with the establishment of a Free Germany National Committee in Moscow. A more recent move as given in an *Associated Press Dispatch* datelined Moscow, September 20th, reports that more than 100 German Generals and other officers who lost the battle of Stalingrad have formed a "Union of German Officers" and are calling upon

their countrymen to overthrow Hitler and to establish a government having the confidence of the people.

Stalin released these officers from prison camps in Russia, bringing them to Moscow to form this committee, and what they are doing has his full approval. The pattern is thus taking shape in the process of devouring that will shortly be completed in accord with Esdras' prediction. We shall have to await developments for the full detail of that assimilation which will become clearer in the weeks ahead, but we need have no question as to its ultimate accomplishment.*

The Head on the Right

Following Russia's devouring of Germany and the taking over of her military strength, what may we expect to follow? Can the Anglo-Saxon world look for peace at that time? Many people are living in the hope that when Germany is out of the war, having placed their faith in Russia as the savior, that peace will be assured. Such are in for a bitter disappointment, for the head on the right which has devoured the head on the left remains and is the final head of the eagle whose body is corrupt and evil. Esdras sees this eagle with the remaining head move to acquire the power that previously was coveted by the other two heads. Let us not lose sight of the fact that the body of the eagle supports the heads and will continue to support the remaining head which will do its bidding, for it is from the body of the eagle the voice comes! The head must therefore be obedient to the system it represents and this final and remaining head is also to be slain by the sword, for of this head on the right Esdras declares, "But at the last shall he fall through the sword."

One Body

In the conflict for world domination the battle line is being drawn between the forces of good and evil. On the side of righteousness are the Israel people as the Anglo-Saxon nations align themselves against aggression. On the other side are the nations who believe in might makes right and who are bent on taking by force in evil aggression that which they wish, regardless of justice or

* Careful students of prophecy need not be in the dark as to the future, provided they are willing to diligently apply themselves to a study of His word and to acquire the key that will unlock its treasures. The key is in a knowledge of races and in an understanding of the origin of modern nations today. With such information, one is able to identify the nations and peoples of whom the prophets are speaking.

equity to those who are unable to resist them. Just as surely as Italy went into Ethiopia and Germany invaded the low countries of Europe, so Russia went into Poland and the Baltic states, every one of which actions definitely makes these three as of one body, the evil eagles of Esdras.

When there remains but one head the true character of that head and its connection with the body of the eagle will have become revealed to God's people who are represented in Esdras' vision as a lion. This lion challenges the eagle and the remaining head. This is significant for it is not until after all the rest of the heads have disappeared that the real challenge is to be made.

Eagle Challenged by Lion

Esdras describes the scene as follows,

"And I beheld, and, lo, as it were a roaring lion chased out of the woods [indicating the lion is in difficulty]: and I saw that he sent out a man's voice unto the eagle [the source of his trouble] and said, Hear then, I will talk with thee [objecting to what the eagle plans to do], and the Highest shall say unto thee [for God uses His Israel people to carry out His plans] . . . For the earth hast thou not judged with truth. Lo thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm. Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty. The highest also hath looked upon the proud times, and, behold, they are ended, and his admonitions are fulfilled. And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body. That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of him that made her."

So it is the eagle that is evil and the heads which remained unto the last but personify that evil and in the challenge to the remaining and last head we have the final judgment upon this evil bird and all for which it stands and for which the heads have fought.

Speaking of the Lion, Esdras states:

"This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty."

Now the anointed are those called to His service, and Israel is so designated in Scripture, but heading Israel in the final scenes of this conflict for world domination is the Lion of the Tribe of Judah, Jesus Christ the Anointed One.

But that the emblem of the lion also applies to Israel is clear from Balaam's prophecy as he speaks of Israel, "He couched, he lay down as a lion, and as a great lion: who shall stir him up?" (Num. 24: 9.) At the time when the one head remains on the eagle Israel is aroused or stirred up and is pictured by Esdras as a roaring lion driven from the forest. Of Israel so stirred Balaam says, "Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain." (Num. 23: 24.)

The Great Confederacy

Before proceeding to show that Israel with their coming King will meet and overcome the eagle with its remaining head (Communism) let us turn to the description of this conflict as given by the prophet Ezekiel.

After the sword of Communism has devoured Nazism, in accord with Esdras' prophecy, the doctrines of Communism will permeate the European fortress with many nations entering into alliances with the Soviet Union and thus fulfilling the requirements of the great confederacy as outlined by Ezekiel. Then will come the events depicted by this prophet in the thirty-eighth and thirty-ninth chapters of his book. With the assimilation of Nazism, Communism manifests itself as the remaining head under Stalin at which time the Anglo-Saxon world will awaken to the full purport of the evil intentions of this colossal confederacy with its headquarters in the north and centering at Moscow.

Stalin's plans having been completed and with a great confederacy of nations under him all restraint will be thrown aside as he moves against God's people in accord with Ezekiel's prophecy. It is to be a treacherous move on his part as indicated by the prophet, but because of this treachery God declares, "Behold, I am against thee, O Gog, the chief prince of Meshech [Moscow.]" With the cessation of hostilities with Germany, the peace negotiations that follow will no doubt break upon the rock of Communistic demands and desires and the expected peace will thus prove to be elusive and false. According to Ezekiel and Joel, Russia moves to strike a decisive and powerful blow at Anglo-Saxon prestige and might; moving by land and through the air on the battle fronts, she also will instigate strikes and disruption within the Israel lands, using the Communists within our borders to spearhead these moves,

many of whom occupy positions from which they can carry on such work of sabotage. All this will bring home to the Israel people the full seriousness of the conflict into which they have again been precipitated.

Double Dealing

As the lion of Esdras charges the eagle with double dealing, so Ezekiel describes Israel as challenging Gog and Magog when he says, "The merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

We had been fighting to destroy the very principles of aggression exemplified in the acts of Germany and now are awakened to the realization that Communism is definitely committed to this same evil program of taking advantage of favorable opportunities. The position acquired as a result of overcoming the head of the eagle on the left (Nazism) which is brought about by our help and through lend-lease unstintingly given to her will in no way deter Stalin from moving against us. When Germany is out of the way Communism will feel the need no more of our good will and will manifest her true colors and demonstrate that she is directed by the body of the eagle: the policies actuating the heads that preceded her. Israel will be unprepared for the serious situation in which she finds herself, for not only must she face the foe on the field of battle but the internal conditions within the commonwealth of the Israel nations, engineered by Communistic agitators, will have become almost hopeless.

Let us turn back to Esdras as he describes these scenes, for he sees the Son of Man arise and he also witnesses the gathering of great armies that move against Him, the same armies Ezekiel describes as coming against Israel, the purpose of which is to overthrow Him and subdue His Kingdom.

The Kingdom

Esdras describes His Kingdom as follows, "But I beheld, and, lo, he had graven himself a great mountain, and flew upon it." This is the mountain of which Micah speaks and to which the prophets refer for it is the Kingdom of God upon earth which had its small beginnings at Mount Sinai when Israel was organized into His Kingdom. When this Kingdom shall be established over all kingdoms, Micah de-

clares the earth will have become subject to Him and peace will reign from sea to sea and from one end of the earth to the other. As a Stone the Kingdom of Israel has come down through the ages and is now smiting the feet of clay as her armies hit in Italy and move to destroy the Gentile image of the Babylonian succession of Empires. That Kingdom, as stated by Daniel, does not become a mountain until the pulverization of Italy and Germany have been accomplished. With the completion of this task Daniel declares, "The stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2: 35.) Thus the mountain phase of the Kingdom does not materialize until after the defeat of the Axis. This is in perfect accord with Esdras' appraisal of the entire situation, for when Russia moves against Israel the Axis power will be no more, but we shall at that time face the eagle with its remaining head of Communism. Before the Kingdom can grow to fill the whole earth, the last and final stage in Kingdom expansion, the destruction of this eagle will have become an accomplished fact.

The Mountain

With the defeat of the Axis powers Israel has become a mountain. Russia now moves against His people and Esdras depicts the Son of God flying upon this mountain. As he watches he states, "And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight." What have they seen or sensed that frightens them so?

Judgment Upon Gog

Ezekiel states, "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel." There follows the description of a terrible earthquake, and then the statement:

"And I will plead against him with pestilence and with blood; and I will reign upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

The Reason for Fear

It is this intervention by God with accompanying events that will strike

terror into the ranks of the enemy. Esdras states that the Son of Man will not lift up his hand, nor hold a sword, nor any instruments of war but that he will overcome His enemies with a blast of fire from His mouth. John's description of the destruction of His enemies and the enemies of His Kingdom is in like terms, "And out of his mouth goeth a sharp sword, that with it he should smite the nations." (Rev. 19: 15.)

Pestilence & Blood

Here let us pause to consider a striking statement in this method of destruction. It is Ezekiel's reference to "Pestilence and blood." In the *cycles of pestilence-years* this battle must be fought when pestilence is to again take its fearful toll. Now the fall and winter of 1944-5 is the completion of just such a pestilence cycle! Can it be that Russia will have moved into position to be present in Palestine when that pestilence breaks in its full fury? It certainly is significant that pestilence is spoken of as one of the instruments used in the destruction of these forces of evil and that the very year W. C. Nabors in his series of chronological studies has so clearly pointed out as the year Russia moves is also the year when the pestilence cycle is completed.

His Government

Following the destruction of the multitudes that come against His Kingdom, Esdras saw a peaceful multitude gather unto the Son of God. He describes Him as standing upon Mount Zion (the Israel government and Kingdom). It is the throne of David in that Kingdom that He has taken and from which throne He will rule over the House of Jacob forever. John also witnesses Him standing upon Mount Zion, for he says: "And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand." Here is the assembly of the Israel government, those men and women who are to reign and rule with Him in His perfected Kingdom.

The Ten Tribes

That this Kingdom is none other than Israel is further made clear by Esdras, who says:

"And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest . . .

And whereas thou sawest that he gathered another peaceable multitude unto him; Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land . . . Then dwelt they there until the latter time." (II Esdras 13: 36-46.)

With the beginning of the Christian dispensation Israel, who had been dwelling in and around the shores of the Caspian Sea began their trek westward through central and southern Europe, finally arriving in the isles north and west of Palestine. From here, in conformity with the prophecies of Isaiah, this people passed on beyond the sea to inherit the desolate heritages of the earth. Now, in the closing scenes of the present age, they are being used by Him as His battle ax and weapons of war to fight evil aggression, for the time of deliverance has come. With the ultimate destruction of evil aggression as represented in the eagle as seen by Esdras and of the forces of Gog and Magog, Ezekiel declares, "So the house of Israel shall know that I am the Lord their God from that day and forward" and also "The heathen shall know." (Ezekiel 39: 22-23.)

This will result in the greatest spiritual awakening ever experienced by a people, for the Lord says:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezekiel 36: 25-27.)

All this will result in, "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant." (Ezekiel 37: 26) Thus will come the complete fulfillment of the destruction of evil and evil forces as Israel is elevated to world leadership and rule for the purpose of establishing peace under their God and King.

Jesus Christ, the Prince of Peace, will have taken over the Throne, and the words of the Psalmist will see complete fulfillment in the day when the enemies of His Kingdom have been destroyed: "The Lord sitteth King forever. The Lord will give strength unto his people; the Lord will bless his people with peace."

¶ *Note that this parable is national!*

The Sheep and Goat Nations

By C. M. CADWALLADER

THE TIME: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."

Place and scene: The Judgment Hall of the World! "And before Him shall be gathered all NATIONS, and He shall separate them one from another as a shepherd divideth his sheep from the goats." (Matt. 25: 32.)

Please note that word *nations*, for it is the keystone of this discussion. The sheep, or Christian nations, are set upon the right hand of the King Judge, and the goats, or anti-Christian nations (our enemies) are set apart on the Judge's left hand. This judge of the World Supreme Court proceeds and addresses the Christian nations saying: "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." There is only one nation to whom this invitation (Matt. 25: 34) could be fittingly issued, and that is the Nation of Israel:

"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee and not cast thee away. Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness!" (Isa. 41: 8-10.)

Then follows a description of the humanitarian services, the performance of which qualify Israel for the invitation and reward:

"For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me."

The Fact

The annals of history are studded with tragic famines, pestilences, floods, fires, earthquakes and disasters of national magnitude in far flung parts of

the globe, and whenever such catastrophes have occurred in foreign countries (no discrimination of color or creed) there has always been found some good Samaritan binding up and healing the wounds and ministering to dire needs, pouring in material in kind and money without stint.

For example, here is the first paragraph of a full-page advertisement in a New York newspaper of September 6, 1923 of a local committee of a nationally known relief organization. "To the citizens of greater New York: One of the greatest disasters in history has fallen swiftly on a large section of the Japanese nation. Earthquake and fire have destroyed their homes and stores, obliterated their communication and transportation, and have left the living helpless in a scarred and seared land. They are in stark need, and unless relief in tremendous volume is hurried to them they must perish by thousands from hunger, thirst and sickness. The task of succoring them is so tremendous that it becomes the world's task in which the United States, endowed with plenty, quickly should do her full share." Needless to remind you that millions of dollars were raised and sent to Japan to assist in relieving her distress. Twenty years later, this year, it was thus an ironic experience to find medical supplies furnished to Japan on the occasion of their disastrous earthquake in 1923 being used in their present war against us.

Search now the pages of history and find the name of that Good Samaritan. In nearly every case it has been Great Britain or the United States, or both, but you will look in vain for the names of our warring enemies emblazoned on the scroll of golden deeds of this kind.

On a national scale again Great Britain has fulfilled her constructive destiny in all the countries which have fallen to her conquering and colonizing prowess: Canada, India, Egypt, South Africa, etc. In every instance she has given of her best in material, treasure and governing genius to rehabilitate her conquests, and those nations

when able to qualify for self-government have been magnanimously granted complete freedom in this respect, as witness the fact that Canada, South Africa and Australia are today all charter members of the British Commonwealth of Nations. Here is the Royal Warrant:

"Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand and on the left, and thy seed shall inherit [conquer] the Gentiles and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed, neither be thou confounded, for thou shalt not be put to shame. . ." (Isa. 54: 2-4.)

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations and thou shalt be called the repairer of the breach, the restorer of paths to dwell in." (Isa. 58: 12.)

To the goat nations the King Judge delivers judgment exactly the reverse of that handed down to the nations on His right (see vs. 41-46).

The press these days provides accounts of Nazi barbarism almost beyond credence, such as a man of 65 years bound hand and foot and burned alive; defenceless children buried alive; tortures that make the blood fairly boil to read; great multitudes carried away captive to serve the Nazi cause as slaves; wholesale daily massacres of Jews and other citizens of conquered countries; ruthless plundering of their hapless victims and, as the order has come down to us concerning the French: "Leave them nothing but their eyes to weep with." And the Japanese atrocities are likewise becoming well known. The bestial acts of these enemy fiends would make the lethal practices of a south sea savage seem like a human benefactor in comparison.

When we contrast this diabolical treatment with the policy of the Anglo-Saxon allies, such as provided in the Atlantic Charter, which proposes that victor and vanquished shall share alike in the resources of the victorious Anglo-Saxons, and when we think of the un-

provoked invasion of European and other countries; the wholesale slaughter of unarmed citizens; the bombing of Pearl Harbor; the wanton blasting of such cities as Rotterdam, Coventry; hallowed shrines and historical monuments; the rape of Lidice and utter desolation of whole communities none but the wilfully blind can fail to recognize the goat nations, "for by their fruits ye shall know them."

Already in the Tunisian and Sicilian campaigns our pledge has been promptly implemented with supplies of food, fuel and necessary assistance to restart the unfortunate inhabitants of those regions on the road to independence. Consideration of this can hardly fail to impress one with the significance of our mission as God's battle-axe and weapons of war:

"Thou art my battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." (Jer. 51: 20.)

This is one of the multiple proofs that the Anglo-Saxon peoples are Israel of the Scriptures. This is *Israel on the march* and should make us sharply conscious of our great responsibilities: to know who is the Supreme Captain of this titanic struggle Whom we serve (consciously or not) and why we should ascribe to Him all honor and glory, with supplication and thanksgiving for the success vouchsafed to our arms.

"I was in prison and ye came unto me." The British Navy has written a brilliant chapter in this most righteous work of rescuing refugees from foreign countries at considerable peril and inconvenience; to mention only one instance — the late Spanish Civil War. The present war also is highlighted with numberless heroic deeds of noblest sacrifice and charity. This is carrying out the spirit of this parable's teaching to the very letter. And mark you, this is a NATIONAL program — *not individual*, as preachers tell us. God has been settling and uprooting nations ever since there was a nation, and the process is being accelerated in our day and generation more than at any other time in history.

Throughout a fairly long church life, fairly well attended, this writer has heard countless sermons on this text by preachers of more or less distinguished ability, yet *always* applied to the individual and *never* in a national sense, as so clearly called for in the context. Last year within a period of six weeks it was preached on by three different clergymen, including a bishop: all individualistic treatment. If ever there

was a glorious opportunity for theologians to demonstrate an outstanding historical fact of these latter days in the light of Scripture and *magnify* our Creator instead of *belittling* Him this is it. Is it that preachers do not think that God can take care of more than one or two people at a time? Is it just one of those essays discussed with such eloquence by some distinguished writer which may be purchased in volumes and paraphrased to suit convenience and circumstance? Or is it plain absence of vision, lack of comprehension or the failure to grasp the significance of great events that are taking place with such breathtaking rapidity all around us? It cannot be for lack of intelligence, because the theological profession can justly pride itself on its standard of scholarship and access to the greats and so-called scholars of literature on all subjects. This is peculiarly within their sphere.

But who are these "scholars," and what qualifications are necessary for fellowship in their sacrosanct hall of fame whose word is deemed more wise and acceptable than that of the Creator of the whole universe? We'd like to know. Be it remembered that He also created the scholars.

We are being constantly reminded that "the scholars tell us" thus and so, but a close study of their writings by faithful biblical expositors reveals that the writings and sayings of these so-called scholars are highly saturated with the gospel of the higher criticism or modernism — all admittedly very clever and highly polished — but nevertheless doctrinally untrue and false, deliberately intended in the first instance to cast doubt on God's verities and destroy one's faith in His holy written word.

Can something made from the dust of the earth, to which it must return, say to its miracle maker: "I know better; my reasoning is superior to yours?" This is presumption at its maddest heights. Now, God's Word is either the supreme of literature or the cheapest and biggest pack of lies ever printed. That's a fair statement. What answer shall we make?

But what else can we expect when nearly every theological seminary of importance throughout the world bases its curriculum on these false teachings! For that reason their works should be carefully checked with the Bible text, giving effect to the warning of 1st John 4: 1 —

"Do not believe every thinker BUT TEST THE TEACHINGS WHERE THEY EMANATE FROM, because many false teachers have gone out into the world." (F. F. Trans.)

For general Christian attributes we may suppose that the clerical profession would rate tops, as we say, and one would naturally think that on matters of Scripture their opinion would be the last word. Such ought to be the case, and in all probability would, if they interpreted the Bible in its intended sense and did not allow that devastating blight of modernism to influence their judgment. This evil doctrine, as explained in "Dangerous Heresy" (DESTINY for October, 1943) is the product of apostate Jews and enemies of true Christianity which had its origin in Germany about one hundred years ago and has changed our spiritual leaders, who have been nourished on such doctrine, from trusted reliable authorities to pitfalls of error whose teachings are very fallible and unreliable.

Individualistic interpretation of this national parable is an example of this pernicious doctrine just as much as disbelief in the resurrection, the virgin birth or any other cardinal principle of Christianity. Of course no one will deny that the beatitudes spoken of in this chapter and so eloquently eulogized in sermon and writing include some of the finest jewels in the constellation of personal virtues; yet this context distinctly calls for a national application, so why do a peanut-stand business when we are invited to operate on a colossal wholesale scale — yes, even a grand national combine? Even the humblest wayfaring man — very ordinary folk — blest with an insight into the Anglo-Saxon-Israel identity can see that this parable is amply fulfilled in the national life of the Anglo-Saxon peoples and in no other nation.

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Who and Where Are the Lost Ten Tribes?

By REV. JOHN HESLIP

PART TWO

THE young Heremonn is believed to have been of the tribe of Judah, of the Zarah branch. If so, the two branches of the tribe of Judah were united in this marriage. But whether the Heremonn was of the house of Judah does not matter. The royal house of Judah, in the person of Zedekiah's royal daughter, began its reign in Ireland, on the throne of David. The succession from that time on is traced, without a break, from Ireland to Scotland, from Scotland to England, to the present occupant of the throne of Great Britain. Thus has been fulfilled and is being fulfilled, the solemn promise made by God through the prophet Jeremiah, "David shall not want a man to sit upon the throne of Israel forever." "No word of God is void of power." "Has He promised, and shall He not bring it to pass?"

And what about the large rough stone that Jeremiah brought with him to Ireland? There is a stone under the coronation chair in Westminster Abbey, with a very remarkable history. Is that, maybe, the stone that Jeremiah brought to Ireland? Let us trace its history and see. Its history can be traced very definitely without bringing in one iota of guesswork. That stone was brought from Scotland to England in 1296 A.D., nearly 650 years ago. All the Kings and Queens of England and Great Britain have been crowned on that stone since then. Dean Stanley, in his memoirs of Westminster Abbey, writes, "The chief object of attraction to this day, to the innumerable visitors to the Abbey, is probably that ancient monument of the Empire known as the Coronation Stone. . . . It is the one primeval monument which binds together the whole Empire. . . . The iron rings, the battered surface, the crack which has all but rent it, bear witness to its long migrations. . . . The sentiment of the nation has, through a hundred generations of living men, made it felt that Jacob's Pillar Stone was a thing worth dying for in battle. By the treaty

of Northampton in 1328, the emeralds, pearls and rubies were carried off without a murmur. But the Ragged Old Stone — Oh, no! — the Londoners would have died for that! The Stone of Scone, on which it was the custom for the Kings of Scotland to be set at their coronation, the Londoners would on no account suffer to be sent away." So Dean Stanley writes of the Ragged Old Stone.

But how did the stone get to Scotland? It was brought from Tarah, Ireland, to Scotland in the year 487 A.D. Fergus MacEarca, son of queen Earca, of Ireland, conquered Argyll, Scotland. He was crowned King of Argyll, and at his request the stone was brought from Ireland for the ceremony. "About 563 A.D. the saintly Columba came to the small island of Hy, and at his request, the king removed the stone to the holy Isle of Hy, now known as Iona. . . . When Columba was dying at Iona, he asked his friends to carry him into the sanctuary and lay his head upon the sacred stone. With his head on Jacob's Pillow, Columba whispered a short prayer, and like Stephen, departed this life, with his face radiant with the love of God."

The stone remained at Iona for about 300 years, and all the kings of Argyll during that time were crowned on it. When Kenneth McAlpin, the last king of Argyll, became king of all Scotland, he had the stone removed to Scone. It was called Jacob's Pillar Stone, the Stone of Destiny, or the Stone of Scone. Before it was brought to Scotland from Ireland, the kings and queens of Ireland were crowned on it for ten centuries. It was called in Ireland Lia Fail (Wonderful Stone). This is actual, traceable history. The history of this stone is traced from Westminster Abbey, to which it was brought in 1296 A.D., to Scotland, to which it was brought from Ireland in 487 A.D., to Ireland, where it was for more than five centuries before the Christian Era. This is not fancy, but fact, historical fact.

When Jacob was dying in Egypt, he

put the care of the Stone of Israel into the hands of Joseph. "Of whom is the shepherd, the keeper, of the Stone of Israel." Wherever that Stone is, there is Joseph, the Birthright people. Wherever Joseph is, the Birthright people, the shepherd of the Stone of Israel, there is the Stone.

The Stone has in it two iron rings, one on each side. These rings are worn almost through. Since 1296 A.D. the Stone has been resting in Westminster Abbey. For 800 years it rested in Scotland. For about 1,000 years it rested at Tarah, Ireland. How, then, did the iron rings get worn almost through? It must have been during the forty years' wandering of Israel in the wilderness, as it was carried from place to place by the tribe of Joseph, the Shepherd of the Stone of Israel. Above it in Westminster Abbey are the words, "This is the House of God."

4) *The introduction of Christianity into the British Isles.* We were taught that Christianity was introduced into England by the Monk Augustine, in 496 A.D., and that he found then a barbarous people. Nothing could be farther from the truth. Eusebius, the Father of Church History, says: "The Apostles passed beyond the ocean to the isles called the Britannic Isles." Eusebius lived 300 years before Augustine. The early British historian Gildas writes: "Meanwhile, these islands . . . received the beams of light, that is, the true Sun . . . at the latter part, as we know, of the reign of Tiberius Caesar." Tiberius Caesar reigned from 14 to 37 A.D. Archbishop Usher writes: "The British National Church was founded 36 A.D., a hundred and sixty years before heathen Rome confessed Christianity." Sir Henry Spelman writes: "It is certain that Britain received the faith in the first age from the first sowers of the Word. Of all the churches whose origin I have investigated in Britain, the Church of Glastonbury is the most ancient. Tradition has it that Joseph of Arimathaea was the first to preach the gospel in Britain, and that he, with the aid of some of the apostles,

built the first Christian Church that was ever built. It was built at Glastonbury, and was called 'The Wattle Church.'" Chrysostom, who died in the year 407 A.D., almost a hundred years before the arrival of Augustine in England, said: "The British Isles which are beyond the sea and which lie in the ocean have received the Virtue of the Word. . . . Though thou should'st go to the ocean, to the British Isles, there thou should'st hear all men everywhere discoursing matters out of the Scriptures, with another voice indeed, but not another faith; with a different tongue, but the same judgment." They were not a barbarous people when Augustine arrived.

This will suffice to show that the people of the British Isles were among the very first to receive the word of everlasting life. They were the first people, as a people, to accept Christianity. The reason is not far to seek. They were the people of Israel, in the appointed place, a people prepared of the Lord.

The reply of the British Church to the Pope's delegate for submission to the Pope of Rome is one of the finest things in Christian Church History. "Be it known and declared that we all, individually and collectively, are in all humility prepared to defer to the Church of God, and to the Bishop of Rome, and to every sincere and godly Christian, so far as to love every one according to his degree, in perfect charity, and to assist them all by word and in deed in becoming the children of God. But as for any other obedience, we know none that he whom you term the Pope, or Bishop of Bishops, can demand."

May we take a look again at Jeremiah's commission? The Lord said to him: "See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." It is easy enough to see the fulfillment of his commission "to pluck up and to break down and to destroy and to overthrow." But if we leave him in Egypt, where Bible history leaves him, we see no fulfillment of the commission "to build and to plant." If, however, we follow Bible promise and prophecy, and subsequent history, we see Jeremiah, in another land than Canaan, in the appointed place, doing the very thing God commissioned him to do — "To build and to plant."

But the question will be asked, and rightly enough, what difference does all this make, and what advantage is

there to vital Christianity in knowing that the Ten Tribes exist as a distinct people, and who they are, and where they are? We answer in the words of Paul in another relation, "Much every way, but chiefly as it relates to the Oracles of God." Among the many advantages which might be named we confine ourselves to three.

1 — The Bible, the Oracles of God

Every thoughtful person, however much he may esteem the Holy Scriptures, finds many difficulties there. Those who do not find difficulties in the Bible either do not study it, or do not think, or simply accept what someone else has said about it. And the very greatest difficulties the honest student of the Bible has to contend with relate to the "great and precious promises" of the Old Testament. In the Old Testament are many things hard to be understood which not only "the ignorant and unlearned wrest to their own destruction." And the fact that one accepts Christ's and the whole New Testament's estimate of the Scriptures of the Old Testament, does not make the difficulties less, but rather more. Such a one does not have the convenient way of escape presented by the higher critical hypothesis.

Interpreting the great and precious promises made to the Fathers from the standpoint of the Jews, their past history, and their place in the world today, men like Thomas Paine, and David Hume, and Charles Bradlaugh were led to disbelieve in a Divine Revelation altogether. They were confronted with the fact that the promises made to Abraham, Isaac, and Jacob had not been fulfilled. Not knowing what he said, for the truth about the Ten Tribes had not "broken" from God's word, Charles Bradlaugh declared that the British nation looked far more like the fulfillment of the promises than did the Jews. Had these, and thousands of other intellectually honest men, known and seen that the great and precious promises were being fulfilled today in the Anglo-Celtic-Saxon, and kindred peoples, there would have been no denial of divine revelation.

The Scriptures of the Old Testament have been the fertile field for the higher critics, as they are called. Many of these critics have been honest in their search for truth, in seeking a way of escape from the impossible traditional interpretation. They were "confirmed believers," but were not able to accept what Christ and the writers of the

New Testament said about the Scriptures of the Old Testament. So they sought a way out of the difficulty that confronted them. Speculation ran rife and no hypothesis was too wild to get consideration, if only the name of "scholarship" was attached to it. While claiming to contend for a scientific study of the Old Testament Scriptures, they were very often far removed from scientific methods. Hypothesis and not scientifically proved facts were made the foundations on which elaborate structures were builded. And though discovered facts have, again and again, shown that the hypotheses were wrong, they still go on building on the scientifically discredited hypotheses. Like "The Forged Decretals of Rome" on which the claims of the Roman Catholic Church were built, these disproved hypotheses are still built on. Every Roman Catholic historian admits that the "Decretals" were a forgery. Yet the church goes on building on that false foundation. And the followers of the "higher criticism" go on building on the false hypotheses, and talk about "assured results." But it is only stating a fact, which every honest critic of the Old Testament will admit, when we say that practically every position taken has had to be abandoned. In the field of archaeology, Sir Charles Marston, following many other devoted men, has done his work so well that it is frankly admitted that every historical statement in the Old Testament has been confirmed. There was a time when the name of Wellhausen carried far more weight, in so-called scholarly circles, than the name of Christ. And Wellhausen was not a "confirmed believer." But that day is passing swiftly, and soon it will be past forever, to the great benefit of the Kingdom of God.

When the truth about the Ten Tribes, the Birthright People, is seen the honest searcher for the truth will no longer need a way of escape from the facts of Old Testament history and promise. And when the fine, and in most cases, honest scholarship is given over to the interpretation and application of the Old Testament in the light of prophecy and history, where the Lordship of Christ is recognized in this as in every other department of thought and life, we may well expect, with God's blessing, the universal revival of true religion that millions have been praying for, and which is so much needed in our world today.

Those who do not seek this way of escape, and will have none of the higher critical hypothesis, have their own trou-

bles. They believe that "all Scripture is given by inspiration of God"; that "holy men of God spake unto the fathers in the prophets"; that "the Scripture cannot be broken"; that "the Scriptures must be fulfilled." But they are faced with the fact that, according to the traditional interpretation, many, very many, of the great and precious promises made to the fathers have not been fulfilled, and cannot now be fulfilled. While they contend for the full inspiration of the Old Testament Scriptures, if they are honest they must admit that the promises as made cannot now be fulfilled. Whether they are pre-millennialists, post-millennialists, or a-millennialists, they are obliged either to ignore these promises made concerning the natural seed of Abraham, or else spiritualize them out of all recognition.

The Futuristic pre-millennialists take Jesus' estimate of the Old Testament, and believe, and rightly believe, that "The Scripture cannot be broken." But, interpreting the Scriptures from the standpoint of the Jews, they are faced with the same facts as the rest. They, too, must seek a way of escape. Their way of escape is to put off the fulfillment till the Millennium. Some, in their desperation, even teach that the Sermon on the Mount is not for this age, but for the Millennial age; even though the Lord Jesus concludes that great discourse by saying, "He that heareth these sayings of Mine and doeth them," etc. The result of following this way of escape is that these earnest people, instead of seeking to bring the Kingdom of heaven on earth now, put everything off till the Millennium. These good people enjoy, with the rest of us, the greatly improved social conditions in every democratic country in the world, brought about by scientific discoveries, and by the efforts of men of prophetic vision and outlook. But they do not give their earnest efforts to bringing the Kingdom of God on earth now: the Kingdom of righteousness, peace, and brotherhood.

II — The Social Application of the Gospel of the Kingdom

It is not a "Social Gospel." That, as one has said, is little better than political economy. It is the *gospel of the Kingdom*, redemptive for the individual, and for human society. It is the doing of the will of the Father in heaven. The Kingdom of heaven that the Lord Jesus spoke so much about was the Kingdom promised to Israel, the Kingdom of Israel, and is to come on earth and be effective in

every realm of human thought and activity. And while, as we believe the Scriptures teach, the Kingdom will not come in its glorious fullness till Christ comes again in the glory of the Father, and of the holy angels; yet we are to seek to bring the Kingdom of God on earth, as much as possible, in every realm of human thought and behaviour. Christ must be made Lord in everything. Just as we seek, individually, to be as Christlike on earth as the grace of God can make us, while waiting for the full likeness at His coming, so must we seek to bring everything unto the obedience of Christ now. The principles of the redemptive Kingdom of God are to be the practice of the individual and of human society. "Blessed is the Kingdom that cometh, the Kingdom of our father David." It is the gospel of the Kingdom, redemptive in its every aspect.

It has been said that the Lordship of Christ is the emphasis in the Old Testament, and the Saviourhood the emphasis in the New Testament. There may be truth in that way of stating the matter. But the preaching of the Apostolic age might be stated in three words — Christ is Lord. He is Saviour because He is Lord. The Christ who brought grace and truth; who gave Himself for us, to redeem us from all iniquity, and purify to Himself a people for His own possession; who died for our sins; who met the principalities and powers of darkness and triumphed over them on the cross; whom God raised from the dead, the Victor over sin, death, the devil, and the everlasting curse — that Christ is Lord. God has made the Jesus whom men crucified both Lord and Christ. "He is Lord of all." He is King of the Kingdom. Obedience to Him is the whole of the Christian life. That is life in the Kingdom of God; "doing the will of God from the heart."

The fact that the emphasis in the New Testament is on grace, rather than on government, as in the Old Testament, *does not lessen the Lordship of Christ. It increases it.* We need and must have the message of both Testaments — the message of Amos as well as the message of John. What we call "The Golden Rule" Jesus calls the sum of the Old Testament, the Law and the prophets, or practical Christianity.

Any gospel that does not apply to the individual, and change the individual, is not the gospel of the Kingdom. Jesus says,

"Either make the tree good, and the fruit good; or else make the tree corrupt, and the

fruit corrupt. A corrupt tree cannot bring forth good fruit."

The individual must be changed. Any gospel that stops with the individual, and does not apply to every social condition, is not the gospel of the Kingdom. Whether the approach be through the individual to the social application; or whether the approach be to the individual through the social application — in either case it must be a gospel of redemption. Less will not avail, neither for the individual nor for human society.

When we pray, "Thy Kingdom come, on earth as it is in heaven," we must put forth every effort to bring the Kingdom of God into every realm of human thought, life and activity. One has written: "Religious teachers are today strong on data for the next world, quite overlooking the fact that two thirds of the Old Testament, and much of the New Testament, deals with instructions for 'Israel,' to be used and fulfilled in this everyday world of ours here and now, where God's kingdom is and has been during the last two thousand years."

"Ye seed of Israel's chosen race,
Ye ransomed of the fall,
Hail Him who saves you by His grace,
And crown him Lord of all."

Crown Him Lord of every heart and every home, in every land. Crown Him Lord of every church and every school, of every factory and every farm, of every business and every pleasure. Crown Him Lord of all knowledge — religious, moral, scientific. Crown Him Lord of all politics — state, national, and international. That is the Kingdom of God on earth, the Kingdom set forth in the Old Testament and in the New Testament, the Kingdom that Jesus came to bring on earth, for which He gave Himself on Calvary.

In Denmark, in the Scandinavian countries, and increasingly in other lands, where "the seed of Israel's chosen race" dwell, the economic laws of Moses and of Christ, given on Sinai and in the Sermon on the Mount, are being more and more carried out. How gloriously the great Kingdom Psalm, the seventy-second, will shine in days to come, when Christ, through His people, is fulfilling what is there written of Him and His righteous reign! It fills one with abounding hope for tomorrow, and for all the tomorrows. "He shall not fail, nor be discouraged till He has brought justice on the earth. And the Isles shall wait for His law."

III — Toward One World

The third thing we mention, and a matter of the most vital importance, is that Great Britain and America, and the other peoples of the Ten Tribes, are bound to draw closer and closer together. They may have to go through the fire, and be purged in the furnace of severe trial and tribulation;* but it will come forth as gold refined. This closer and better understanding will come, in spite of politics and politicians. One greater than all the politicians is guiding His Israel. The outlook for the future is full of hope, no matter what the prophets and prophetesses of doom may say. The Lord Jesus is on the march. His voice is heard above the noise of the battlefields, and the threat of war, saying, "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the good news."

Great Britain and the United States are the two greatest nations on earth today. That can be said without reflecting adversely on any other nation. And more than that can be said. It can be truthfully said that they are the two greatest nations that have ever been on the earth. The Roman Empire, at its greatest, never equalled either of these nations. They must and will play an increasing part in world affairs. From that they cannot escape. It is their destiny. No American who is a follower of Christ, who thinks in terms of the Kingdom of God, and who daily prays, "Thy Kingdom come, on earth as it is in heaven," can be an isolationist. He knows that this great nation cannot live unto itself, and ought not, any more than an individual can or ought to live unto himself. "Ye are My witnesses," saith the Lord.

The leadership of Great Britain and the United States must be redemptive. It has been, in measure, along that line. Of the twenty-five thousand missionaries, in different fields, working in different capacities, about twenty-three thousand are from Anglo-Saxon countries. With the "rediscovery of the Kingdom of God," and the social application of the gospel of the Kingdom, these two nations may be expected to play a far more redemptive part in the affairs of the nations than heretofore. The pen of inspiration set down the unselfish Kingdom prayer centuries be-

fore the Lord Jesus taught His disciples to pray, "Thy Kingdom come, on earth as in heaven." "God be merciful unto us, and bless us, and cause His face to shine upon us. That Thy way may be known upon earth, Thy salvation among all nations. Let the peoples praise Thee, O God, let all the peoples praise Thee. Oh let the nations be glad and sing for joy; for Thou wilt judge the peoples with equity, and govern the nations upon earth. Let the peoples praise Thee, O God, let all the peoples praise Thee. The earth hath yielded its increase; God, even our own God, will bless us, God will bless us; and all the ends of the earth shall fear Him." That is most hopeful — "all the ends of the earth shall fear Him," through the living, witnessing power and influence of Israel blessed of her God.

When the "seed of Israel's chosen race" come to realize their identity, through the study of the word and history, repent and turn to God in Christ, and follow Christ fully, obeying Him as Lord in every department of human life; then will come the fulfillment of the "great and precious promises" of God concerning the natural seed of Abraham, the children of the promise, as well as the spiritual seed. Has not God said, "I will yet for this be enquired of by the House of Israel, to do it for them"? Is not this what the Holy Spirit through Peter meant, when He said, "Repent ye, therefore, and turn again, that your sins may be blotted out, so that there may come seasons of refreshing from the presence of the Lord"? When the "seed of Israel's chosen race" enquire of the Lord concerning those promises made to Abraham and his natural seed, flesh and blood seed, then it will be seen as in the case of the coming of the Saviour promised, "no word of God is void of power." Then, when Israel repents, believes God's promises, and turns to the Lord in truth — then will come to pass what was spoken by the Psalmist-prophet, "All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee. For the Kingdom is the Lord's; and He is the Ruler over the nations." Paul says it will be as life from the dead. "Let all the House of Israel — Joseph and Judah — know assuredly, that God has made Him both Lord and Christ, this Jesus whom ye crucified."

In the days of the Covenanters, in Scotland, there was a godly, devoted, earnest man named Donald Cargill,

who sacrificed much and labored most earnestly "For Christ, Crown and Covenant." One who had labored with him, but later accepted the Indulgence referring to Cargill, and others like him, said, "Why all this ado? We will get to heaven, and they will get no more." When the retort was relayed to Cargill, he replied, "Yes, we will get more: we will get God glorified on the earth, which is more than heaven." Well and nobly said!

If one should say, We will get to heaven without knowing who the Ten Tribes are, why trouble about this? we reply in the spirit of Donald Cargill: It makes this great difference, that we see that God is a God of truth, a Covenant-keeping God, whose word shall stand. We see that the Old Testament is no longer the football of every theorist with some new hypothesis. We see God vindicated, glorified on the earth. And that is better than a thousand ways of escape to heaven. We are assured that the time is at hand, when God will fully vindicate His righteousness on earth.

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; and I will be their God, and they shall be my people. And the nations shall know that I am Jehovah that sanctified Israel, when my sanctuary shall be in the midst of them forevermore."

Thus God will vindicate His righteousness, His unsullied honor, His truthfulness before all nations, for their salvation. "For the gifts and calling of God are not repented of." "I have made a covenant with my chosen. I have sworn unto David my servant: Thy seed will I establish forever, and build up thy throne to all generations. My covenant will I not break, nor alter the thing that has gone out of my lips."

As we contemplate this great thing, the faithfulness of God, we must cast away our pessimism, and exclaim with Micah, "Who is a God like unto Thee, that pardoneth iniquity, and passeth over the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in lovingkindness. He will again have compassion on us; He will tread our iniquities under foot; and Thou wilt cast all their sins into the depth of the sea. Thou wilt perform the truth to Jacob, and the lovingkindness to Abraham, which Thou hast sworn unto our fathers from the days of old."

* In connection with this paragraph, it will interest the reader to know that this article was written in March, 1937, when it was read by the author at the Erie, Pennsylvania, Ministers' Meeting. — Ed.

The National Message of the Bible

By W. PASCOE GOARD

THE Gospel of the Lord Jesus is a manifold Gospel. Chiefly the Gospel follows two lines which present the ecclesiastical and the national Christ.

Connected with the Gospel are various classified gifts and appointments. The two leading ones are apostleship and prophecy, as set forth by Paul.

First in importance is apostleship and this is the line along which the Church has chiefly aimed to carry on its work. It deals with Jesus Christ the head of the Church and with the atonement and redemption which He wrought out; culminating on Calvary: the ecclesiastical Christ.

Connected with the ecclesiastical Christ is the ecclesiastical law. This consists of the ordinances, or as Paul calls it "The law of Commandments contained in ordinances," and the ordinances are concerned with the priesthood and the altar. These were typical of Christ ecclesiastical before His appearing, and were fulfilled by Him, the great antitype. The ordinances being fulfilled have been filed away in the archives of the Church as a once useful system which has served its purpose, that is to say, of "covering" of sins, pending the coming of the great sacrifice. But when the Lamb of God came, which "taketh away the sins of the world," the need of the covering medium passed, and the "ordinances" were filed away. From their further observance the Church is happily free. The imminent cross with its vicarial sacrifice, being now effective perpetually, fills every need, and fulfils every ordinance, being the last great ordinance.

Second in place and importance is the gift of prophecy and the prophetic office which deals with Jesus the King. The national message.

Connected with Jesus the King is the national law.

The commandments, statutes, and judgments of the law form the constitution of the nation (distinct from the ordinances of the Church). These were solemnly reviewed in the first great public act of Christ recorded by Matthew in the Sermon on the Mount. This is the first time that any person having authority reviewed the consti-

tution from the time it was given to Moses on Sinai and in the wilderness (I speak after the language of the Bible). And the voice which in the Sermon on the Mount most solemnly uttered His "verily, verily I say unto you" is presented to us as the same voice which uttered the "I am Jehovah" in connection with the giving of the law.

In that review Jesus abrogated one statute, strengthened six, and then categorically adopted the whole of the law, declaring that not one jot nor title of the law should fail until all be fulfilled, thus making the commandments, statutes, and judgments an integral part of His New Testament Gospel and of His New Covenant.

The law of the ordinances has been fulfilled; the law of the constitution is still in force.

Has not the Church so presented the Christ in His ecclesiastical authority and activity as to exclude to the point of forgetfulness the national and kingly function of the Christ?

Or if the kingly function of the Christ has been remembered, has it not been entirely from the futurist standpoint, as a kingdom which shall be in due time set up, but a time which has not yet arrived?

Let us clearly and most emphatically assert with the Church that the apostolic mission, which proclaims the ecclesiastical Christ, is first in place and importance in the field of the Church's activity. But this does not at all justify the ignoring and forgetting of the prophetic ministry, which proclaims Him in grim earnest the King of Nations.

To leave out the Kingship, which is the second in place and importance, is to weaken the apostleship messages, and to leave the nations to grope their way in confusion, when they should walk in the light of God.

Let us then reaffirm the glorious ecclesiastical message of apostleship — such as the Deity of Jesus (I prefer the word, the Jehovahship of Jesus), the incarnation, the vicarious sacrifice, the death, resurrection and ascension of the Lord and His outstanding due return, and, with that, the great experimental possibility and for untold multitudes the experimental fact of regeneration, sanctification, and witness of the spirit

to acceptance in the Beloved. Further, the gift of the Holy Ghost, the endowment of power, the consecrated life and any other of the great essentials which there are.

But having done so in this very general way, let us turn to the old path, and ask for the good way of the Kingship of the Lord.

II

The Bible knows a threefold presentation of the kingdom of God.

1) The universal kingdom of God, "The Lord hath set his throne in the heavens and his kingdom ruleth over all." Manifestly this is not the throne upon which David reigned.

2) The national kingdom of God on Mount Zion, of which we shall have more to say. This was David's kingdom.

3) The ecclesiastical or spiritual kingdom, of which, for instance, the Lord spoke to Nicodemus: "Except a man be born again he cannot enter into the kingdom of God." This constitutes the apostolic message of the Church, and with that we shall not deal further.

Regarding the national kingdom of God established upon Mount Zion, let us make inquiry. Of that Kingdom certain general things may be said in order to give direction to our thoughts.

It is not an universal kingdom! It is not a kingdom established at its inception, over all men, nor over all nations! It is not exclusively a spiritual kingdom, but a national and material kingdom, over which has been set a very material throne!

The purpose of this kingdom of Jehovah among the nations seems to resemble the purpose of Jesus Christ among individual men. It is the enlightener, the leader, the liberator, and the savior of the nations. It seems indeed to be God's plan to save men, one by one, through the salvation wrought out by Jesus Christ the Savior, and to save nations by the ministry of the chosen nation.

A man is thus the savior of men: a nation the savior of nations.

Now as to the fact of the past and present establishment of that kingdom among the nations, our presentation will be based upon "the testimony of the Lord."

Let us begin with the commotion the appearance of that kingdom raises among the nations and peoples of the earth, as described in the second Psalm.

"Why do the heathen rage and the people imagine a vain thing?

"The kings of the earth set themselves, and the rulers take council together against the LORD, and against his anointed, saying:

"Let us break their bands asunder, and cast away their cords from us.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

"Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

"Yet have I set my king upon my holy hill of Zion.

"I will declare the decree: the Lord hath said unto me. Thou art my Son: this day have I begotten thee.

"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

"Thou shalt break them with a rod of iron: Thou shalt dash them in pieces like a potter's vessel."

This is the decree, the public proclamation, which establishes the Son upon Mount Zion.

The breaking and dashing in pieces has no reference to individuals, but to governments and confederacies. He does not lift the squirming individual on high and dash him to pieces at His feet, but He does break national formations and military machines in pieces, as history continually shows.

To kings, the heads of nations, and to judges, leaders of the people, are the sentences which follow addressed: not to private individuals: and the exhortation in this instance is, not to kneel at the cross, but to do homage to the enthroned Son, reference being had apparently to the ancient form of homage still in practice of kneeling and kissing the hand of the king.

Here, then, on Zion, is the throne established by the published decree, and all kings and judges of the earth are exhorted to render instant homage.

This is not the first mention of the throne of the Lord. Turn to the 17th chapter of Exodus and read the dramatic description of Israel's first war, after the escape from Egypt. The marginal reading of 16th verse will be found as follows:

"Because the hand of Amalek is against the throne of the Lord, therefore the hand upon the throne of the Lord will have war with Amalek from generation to generation."

The essential Kingdom of Jehovah in Israel seems to have been accepted as an interesting fact, and by many has been supposed to have obtained during the time which commentators have

termed the "Theocratic period," but which they hold to have passed with the erection of the kingdom of Saul.

Perhaps the term "theocracy" may be considered as an ecclesiastical term. Certainly the term is generally restricted to that department today. Now the kingdom of Israel was never in that sense a "theocracy"; for even Moses was "King in Jeshurun," and thereafter during the time of the judges, Jehovah was "King." Jehovah was never presented to us as an ecclesiastical dignitary exercising national authority. In that sense Israel was never a theocracy, although Jehovah was its King and continues to be.

It will be found that Jehovah did not abdicate the earthly throne of Israel established upon Mount Zion, upon nor after the erection of the Davidic line, and its exaltation to the throne.

Turn to the 29th chapter of first Chronicles (the last chapter) and the 22nd and 23rd verses and you will find:

"And they made Solomon, the son of David, king the second time and anointed him unto the Lord to be the Chief Governor, and Zadok to be Priest.

"Then Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him.

"And Jehovah magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such Royal majesty as had not been on any king before him in Israel" (v. 25).

The declaration is clear that the throne upon which David and Solomon sat in Zion was the throne of Jehovah.

III

Now as to the perpetuation of that throne.

David slept with his fathers, and Solomon was an historic character dating already centuries in the past. His kingdom had been divided, and Israel, the nation, had drifted into rebellion and idolatry. In this position the name so closely associated with God and the national covenant, Israel, had been withheld. By choice the people had chosen the name of the Sons of Isaac, and by the prophets they were referred to as Ephraim, etc., which practice was kept up by the prophets until after the prophetic restoration of Israel to favor. This prophetic restoration, it will be noticed, took place long before the historic recognition of that event. Indeed the historic recognition of that event has not yet taken place. But prophetically it took place in the prophetic days. The name of Sons of Isaac, or Saxons, adopted by choice, first by

the emigrants from Israel before the Captivity, then by Israel in their own land before the Captivity, has been retained by the people and the nation to this day.

Where is it recorded that Israel as a nation adopted the name of the Sons of Isaac? For instance, turn to the 7th chapter of Amos.

"Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread and prophesy there.

"But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court. . . . Then answered Amos, . . . Now therefore hear thou the word of the Lord: Thou sayest Prophesy not the word of the Lord against Israel, and drop not thy word against the house of Isaac."

Here in connection with the official chapel and court of the king the name "house of Isaac" is recognized by the solemn message of God through the prophet to Amaziah.

This seems to be a fulfillment of the declaration,

"In Isaac shall thy seed be called [or named]."

Israel now calling themselves the Saxons or Sons of Isaac, were in rebellion and idolatry, and were in the stage where they were called by God "Lo-Ammi" (not my people), and they were in antagonism to the House of David.

The period of which we now speak was the time of the reign of Ahaz, king of Judah, he being the then representative of the house of David, he sitting then on "the throne of Jehovah," on which David and Solomon sat, he being "the hand upon the throne of the Lord" at that time.

Turn to the 7th chapter of Isaiah and read the whole dramatic statement. The historic event itself is interesting, and the marvelous manner in which it is related captivates the reader; but chiefly the event is important because it became the occasion of a marvelous sweep of prophetic utterance.

"And it was told the house of David" — mark the name of the interest involved. It is not merely the house of Ahaz to whom the messengers come, and it is not to the nation of Judah, it is to the "house of David" and it is the fortunes of the "house of David" which are involved — "and it was told the house of David, saying, Syria is confederate with Ephraim."

Now Ephraim included ten tribes of the Children of Israel, while Judah included but two — therefore, on a generalization, Ephraim would number five to one as compared with Judah.

But now Syria is confederate with Ephraim, adding at least as many more, and making a combination which stretched to the Dardanelles and the Black Sea, against the land of Judah.

"And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind."

Out of a clear sky the bolt fell. Evidently the diplomatic arrangements between Syria and Ephraim had been most secret. Evidently the mobilization and march of the armies had been carried out without a hint of the approaching danger having reached the ears of Judah or its king. Only on the near approach of the allied armies was the alarm given.

The ease with which this could have been accomplished will be readily seen by the reader who refers to the map of the two kingdoms of Judah and Israel. It will be seen that the boundary of Israel comes southward to within a comparatively few miles of Jerusalem, and that within these boundaries of Israel the hosts of the invaders could march with entire secrecy, and thus effect a most complete surprise.

Judah was few and weak compared with the strength of this great combination, even though fully organized, munitioned, and mobilized. But caught utterly off her guard, having neither prepared weapons nor standing army, it appeared that disaster was imminent and unavoidable.

As it was in Belgium and Northern France in 1914, so it was in Jerusalem in the days of Ahaz the king. Well may the record declare,

"His heart was moved and the heart of his people, as the trees of the wood are moved with the wind."

But there was a third party to the strife, whom Israel had forsaken, defied, and finally forgotten; and whom Syria never knew. He now moved His forces into line to meet an effort which He had watched from its inception. Thus the record brings Him into the matter:

"THEN SAID JEHOVAH UNTO ISAIAH:

"Go forth now to meet Ahaz, and Shear-jashub [the remnant shall return] thy son at the end of the conduit of the upper pool in the highway of the fuller's field; and say to him, TAKE HEED, AND BE QUIET: fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and with the son of Remaliah.

"Because Syria, Ephraim, and the son of Remaliah have taken evil counsel against thee, saying, Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of

Tabael. Thus saith the Lord God, It shall not stand, neither shall it come to pass."

The conspiracy was no secret from the Lord. And the responsibility of defending the house of David was His. Therefore the matter was doomed, as many another matter has been doomed, to a failure sure and complete, before its beginning.

Other conspiracies of a similar character are recorded in history, and the attacks of huge forces dashed unsuccessfully upon the rock of the Zion throne, only to fall back broken and defeated. In the case of Zedekiah, indeed, Nebuchadnezzar was allowed to carry all the male descendants of his house into seedless captivity, but the house of David was not dependent upon that single line for its perpetuation. Nevertheless, Zedekiah's line was preserved in his daughter. It seems that the thought of a female succession did not enter into the calculations of Nebuchadnezzar, and the daughter was allowed to remain in the custody of the prophet Jeremiah, and according to Jeremiah's and other prophetic and historic utterances, the throne was now taken from the house of Judah and established by Divine fiat and oath forever to the house of Israel.

In the days of King Asa, Africa mustered its legions, and hurled them a million strong against the house of David. From upper Egypt, probably to far Uganda, they came, and from the fastnesses of Abyssinia, until the earth shook under the tread of a million men. This is the first time history records such a mighty force. Against them King Asa prayed to Jehovah, and against them he hurled a splendid army of Judah and Benjamin consisting of five hundred and sixty thousand men. In the simple dignified language of Scripture we read,

"So the Lord smote the Ethiopians before Asa, and before Judah, and the Ethiopians fled . . . and the Ethiopians were overthrown, and they could not recover themselves; for they were destroyed before the Lord and before his host; and they [Judah] carried away very much spoil. . . ." (II Chron. 14: 12-13.)

The combination of all the east against the throne of David in Jehoshaphat's day, led by Edom, is as dramatic as the passage we are now considering. It is set forth in the 20th chapter of II Chronicles and in the 83rd Psalm. Here again the house of David was assured of Divine protection, even to the point of not requiring to "fight in this battle," and the host marching toward Jerusalem fell into discord and such

bloody civil strife that none of them escaped.

When Judah, marching with songs of rejoicing and deliverance to the field, reached the opposing hosts, the hosts were all dead men. Judah found a bloody field covered with the slain, from which none had escaped. The watchful third party who had undertaken the defense of the house of David had intervened.

When Assyria came to Jerusalem and vauntingly demanded the surrender of the house of David, in the name of Assyria's god and Assyria's king, the angel of the Lord breathed upon the host in the darkness of the night, and when they woke, they were all dead men. Yes, I know; multitudes will never awake until they are dead. And then the awakening, perhaps, will not be most pleasant.

God has still His plans on earth. He is still subject to His covenant made with the fathers, and to His solemn oath, recorded by His orders in the scriptures. And the guarantees regarding the perpetuation and defense of the house of David by God the third Party, are still in full force and vigor, for they have never been withdrawn nor repealed, neither can they be without the violation or promises given.

All history, down to the present time, will be found to record that whenever attack has been made upon the succession of the Davidic throne, "the hand upon the throne of the Lord" has brought confusion to the attacking party, and will continue to do so till the end of time.

While the throne was in the midst of Judah, Judah was safe, but when God removed the throne from Judah, and set it up over Israel, then Judah fell upon evil times and began to totter to its final fall.

We have left Isaiah, and his son with the prophetic name, awaiting the coming of Ahaz, the king, at the end of the conduit, in the highway of the fuller's field. We have listened to the message with which Jehovah, the third Party to the approaching conflict, has charged Isaiah for the House of David. We are now to rapidly follow one of the most marvelous sweeps of prophetic utterance which this great Bible contains.

First, remark that at this time Jehovah was the head of the House of David, and was King of Judah. But God makes it clear that the then present head of the house of Ephraim or Israel was not Jehovah, but Remaliah's son.

The conflict therefore is between Remaliah's son and Jehovah. And the

victory and assurance to Ahaz was not to be founded on the armies of Judah, but on faith in the Divine covenant to defend the house of David forever. "If ye will not believe, surely ye shall not be established."

Now remark the steps taken for the re-establishment of the faith of Ahaz! For God will always go to the trouble of furnishing abundant ground for faith in His spoken and written word.

"Moreover Jehovah spake unto Ahaz, saying, Ask thee a sign of Jehovah thy God; ask it either in the depth, or in the height above."

What a challenge!

"But Ahaz said: 'I will not ask, neither will I tempt Jehovah.'"

"And he said, Hear ye now, O house of David; it is a small thing for you to weary men, but will ye weary my God also?"

"Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel."

"Butter and honey [in a land of milk and honey] shall he eat, that he may know to refuse the evil and choose the good."

"For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

What have we here, if not the conception, birth, and temptation of the Christ? Listen to a voice speaking in the after ages: "All these things will I give Thee, if Thou wilt fall down and worship me." Hear also the answer: "Get thee hence, Satan, for it is written thou shalt worship the Lord thy God and him only shalt thou serve."

Thus did the Child, grown to the knowledge of manhood, refuse the evil and choose the good; but long before this, the land abhorred, because of idolatry and rebellion, had been deserted of her kings.

But how could the birth of Christ be a sign to Ahaz, ages before the event?

Note that the appeal had been made to Ahaz's faith. "If ye will not believe surely ye shall not be established." What was the great truth which demanded faith? First, that the throne of David is the throne of Jehovah on earth, and must be preserved until, as Jesus, he shall appear, that in due time Immanuel shall in person occupy that throne. For Him it was erected. To it He should in due time come. "Son of man, the place of my throne, and the place of the soles of my feet where I will dwell in the midst of the children of Israel forever." Such are the expressions by which again and again this great assertion is thrown down as a challenge to the faith of men.

Thirdly, that in the meantime no combination of forces of earth and hell

shall succeed in an attack upon that throne of the Lord.

Fourthly, and distinctly, the perpetuation of the house of David was not bound up with the perpetuation of the nation of Judah. That the race should be perpetuated God had declared. But that the national organization of the house of Judah should be perpetuated He had not sworn, but, on the contrary, had foretold the scattering of the nations.

Because the throne of the Lord on Zion is the birthright of Christ the King, it shall endure until He comes and takes the throne whose right it is: and thus the sign of the virgin birth of the heir to the throne was a mighty appeal to the faith of the house of David.

But the attacks upon that throne shall continue, and shall increase in intensity, "For every battle of the warrior is with confused noise, and with garments rolled in blood, but this shall be with burning and fuel of fire." Still the house of David shall stand unshaken. Why?

"For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon this kingdom, to order it, and to establish it with judgment and with justice from this time forth even for ever. The zeal of the Lord of hosts will perform this."

The attacks have intensified, and war has developed its burning, as the last bitter conflict showed. The modern soldier has been called "Cannon food," "Powder fodder," etc., but long before, the expression was used in the lips of Isaiah, "This shall be with burning and fuel of fire." But the house stands still: and still must stand, for in spite of all who may rise against it, "The government shall be upon his shoulder." And in spite of opposition, strangely shall His government (His earthly government) continue to spread. "Of the increase of his government and peace there shall be no end." Mighty prophetic words these. But the government shall spread first, and within its boundaries the peace shall also spread. His salvation shall go forth to the ends of the earth, and His spiritual peace is for all. But this combination, the combination of His government and peace, is a national matter, not an ecclesiastical one. It is a material peace within the boundaries of a national and material kingdom, over which is erected the throne upon which David sat; therefore a material throne. It is the peace of

the people who dwell under the sway of the throne of the House of David. It becomes strangely near to the "Pax Britannica" which, being interpreted, comes in turn exceedingly near being the "Peace of the covenant," or still more nearly the peace of the ("Brith") covenant ("Annia") ship, the peace of the covenant of the deep, or of the ships or navy which sail the deep. And surely the peace of Britain today is dependent upon the ancient covenant which gave to Joseph (father of Ephraim and Manasseh) the "blessings of the deep."

The ecclesia outside of this government shall find tribulation, but within the bounds of this government she shall find peace.

Thus when all the rest of the nations were trampled by the storm of war, not a foot of the widely flung boundaries of Great Britain was pressed by the armed heel of the foreign foe.

The government should extend first, and within it the peace, upon the throne of David, and upon His Kingdom for evermore. And the guarantee of this accomplishment is, "The zeal of the Lord of hosts shall perform this."

Onward still the prophet sweeps to the attainment of the period of the reign of the righteous branch.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked and righteousness shall be the girdle of his loins and faithfulness the girdle of his reins."

"The wolf also shall lie down with the lamb . . . and a little child shall lead them . . . they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

Thus is the ultimate kingdom of the Christ ushered in, upon the throne of David.

Now mark! Above is the reign of the BRANCH.

Turn now to the tenth verse of the eleventh chapter of Isaiah and see how this is balanced by the presentation of the Root.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the gentiles seek: and his rest shall be glorious." Here seems to be the ecclesiastical Christ, Jesus, the Savior.

Hear His voice proclaiming later in the book of Revelation, "I am the ROOT and the OFF-SPRING of David." The offspring is, of course, the Branch

which grew out of his roots. It is the ecclesiastical and the national Christ. "God hath made this same Jesus both Lord and Christ."

And now follows in the twelfth chapter of Isaiah that triumphant song of the attained Kingdom of the Lord:

"And in that day thou shalt say, O Lord, I will praise Thee," etc. "For the Lord Jehovah is my strength and song; He also is become my Salvation. Therefore with Joy shall ye draw water out of the wells of Salvation."

How beautifully is the kingly glory and the saving grace of the Lord here combined.

It will be seen that we have been following the line of the "house of David" section of Isaiah, which includes the seventh to the twelfth chapters. We cannot say that the prophet traversed all this ground, at the end of the Conduit, in his conversation with King Ahaz, although the probability is that his argument did cover all the ground. But the certainty is that that event is made the introduction for the collection of prophetic songs in the order in which they are given to us there. And those songs traverse the time from the establishment of David's throne, through the events of the birth and life of Jesus, and so on to the establishment of his kingdom.

Remark in passing the settled enmity between Ephraim and Judah, and that so far from this enmity being healed in the captivity, and the intermingled return of both nations to their lands when the Jews returned from the captivity, that enmity should only be finally healed at the full establishment of the reign of the Lord the righteous Branch and Root of David. As a matter of history Israel did not so return.

IV

Turn now to the solemn transfer of the Kingdom of the House of David to the House of Israel.

It is a well-known fact that when Judah returned from captivity, the throne did not return with them, and that the House of David has never ruled over Judah to this day.

From Judah the throne disappeared and has never returned to it.

Turn then to the 33rd chapter of Jeremiah, for instance, and read the solemn oaths of the Lord, transcribed for our perusal from the lips of Jeremiah by the pen of Simon Baruch, his servant apparently.

Remember that at the period Isaiah covers, from Uzziah to Hezekiah, Ephraim was still holding his own territory and national organization intact.

At the period covered by Jeremiah (reigns of Josiah to Zedekiah), Ephraim had long ago gone into captivity; and the country which carried Ephraim captive had itself in turn passed under the power of Babylon.

In the meantime Babylon was extending its conquests westward to the Mediterranean, and before the progress of its conquests Judah was falling into captivity.

At this period, not only had Ephraim gone into captivity, it had also disappeared from history as the nation called Israel, being known by the name of Isaac and its variants.

It comes, therefore, with something of a shock that Jeremiah should pick up the nationhood of Israel now restored in prophecy to the name of Israel, and should so emphatically assert that the nation as such should never thereafter cease, and that from that time forward the House of David should rule until the end of time over the House of Israel.

Jeremiah, 33rd chapter, 15th to 17th verses:

"In those days and at that time I will cause the Branch of righteousness to grow up unto David: and he shall execute judgment and righteousness in the land.

"In those days shall Judah be saved and Jerusalem shall dwell safely, and this is the name wherewith she shall be called The Lord our righteousness.

"For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel."

Verses 19 to 26: "And the word of the Lord came unto Jeremiah, saying:

"Thus saith the Lord, If ye can break my covenant of the day and my covenant of the night in their season: then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne, and with the Levites, the priests, my ministers.

"As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David, my servant, and the Levites that minister unto me.

"Moreover, the word of the Lord came unto Jeremiah, saying:

"Considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

"Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth:

"Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob, for I will cause their captivity to return, and have mercy on them."

These oaths have reference to the

establishing of the House of David over the House of Israel. Let it be remembered that from the time of Israel's rebellion to the time of her being carried forth captive, no man of David's line occupied the throne of Israel. But now Israel is restored to Divine favor, and the House of David is established on the throne over the House of Israel.

As to the nation of Israel, organized and in being, Jeremiah had already dealt fully, declaring the messages of the Lord. One quotation we may allow ourselves.

Turn to the 31st chapter. Read all this chapter carefully, and be satisfied that here, as elsewhere, the Lord is under no confusion as to the two distinct houses of Judah and Israel. Then read concerning the nation of Israel, the oath or affirmation solemnly made in the 35th and following verses.

"Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of hosts is his name.

"If those ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me for ever.

"Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

Thus by Divine assurance the nation of Israel stands, organized, as another passage declares, the head and not the tail of the nations, and over that virile nation the House of David rules, or the word spoken as from the mouth of the Lord fails. But with Paul we say, Nay, let God be true, and every man a liar.

But thank God in this relation both God and man may be true, and God is surely true, as contemporary history is showing more and more clearly from day to day in this tremendous age.

Out of many we take one more selection on this matter: Ezekiel, 37th chapter, commencing with the 15th verse:

"The word of the Lord came again unto me, saying:

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel, his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim, and for all the House of Israel his companions. And join them one to another into one stick, and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, wilt thou not shew us what thou meanest by these?

"Say unto them, Thus saith the Lord God, behold I will take the stick of Joseph, which is

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in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick and they shall be one in mine hand.

"And the sticks whereon thou writest shall be in thine hand before their eyes.

"And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel: and one King shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, . . . but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them. So shall they be my people, and I will be their God.

"And David my servant shall be King over them: and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them. . . ." (Read also the remaining verses of this wonderful prediction.)

Pass now to the New Testament for confirmation.

Matthew 1st chapter, 20th verse to the 23rd. Here we have an assertion regarding Jesus the Savior, made to Joseph as the son of David, and a quotation from the Isaiah message to the House of David delivered at the conduit in the highway of the fuller's field, which we have already considered.

Next we turn to the annunciation of Jesus the King to Mary by the angel Gabriel in St. Luke, 1st chapter, verses thirty to thirty-eight.

"And the angel said unto Mary, Fear not, Mary, for thou hast found favour with God: and behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David, and he shall reign over the House of Jacob for ever: and of his kingdom there shall be no end."

Once more, for purposes of comparison, we select a passage: St. Luke, 2nd chapter, verses 8 to 20.

"Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ, the Lord.

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying: Glory to God in the highest, and on earth peace, good will toward men."

The angel's annunciation to Joseph was of Jesus the Saviour.

Gabriel's annunciation to Mary was of Jesus, the King, who should sit on the throne of his father David.

(To be concluded in DESTINY for December.)

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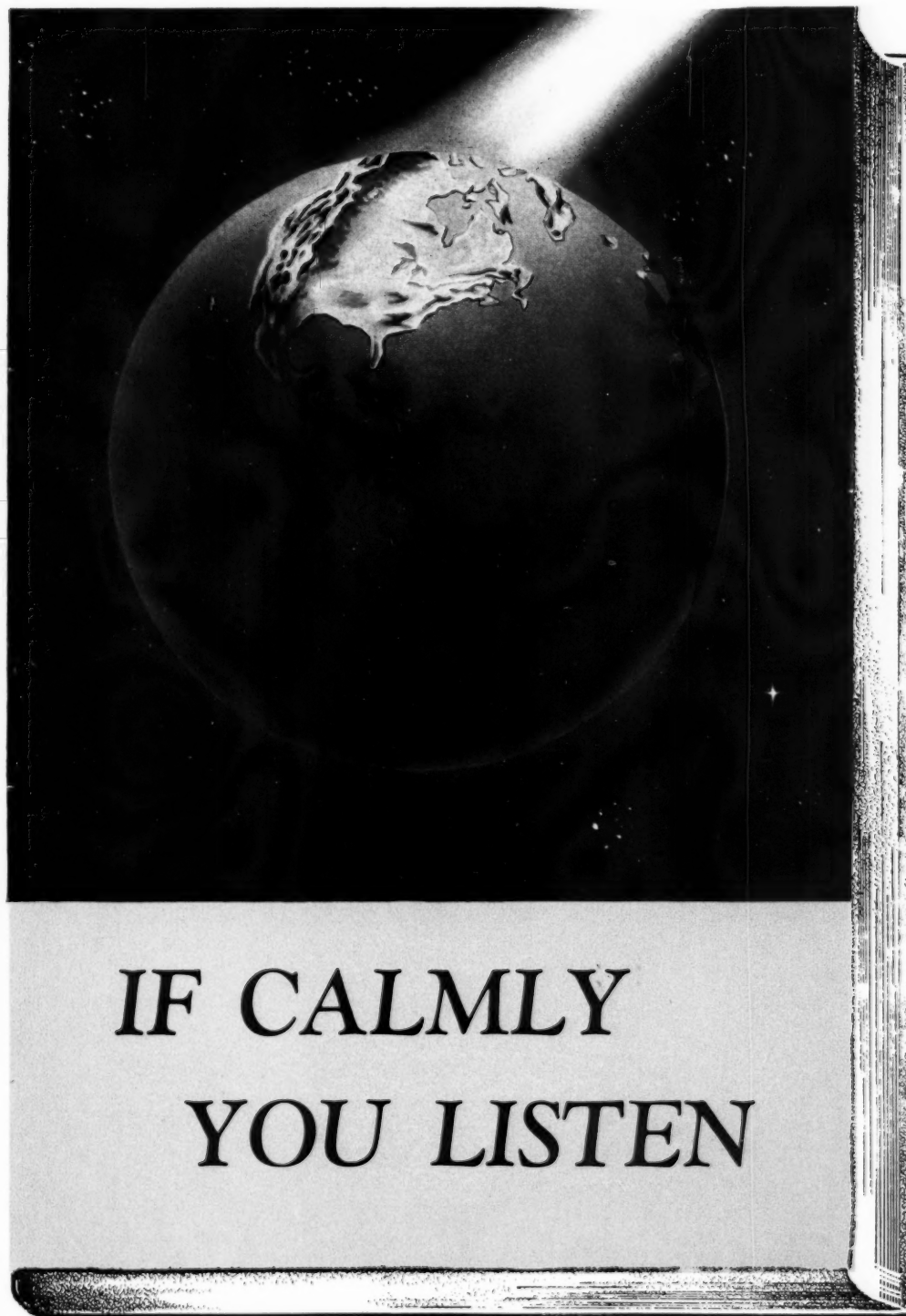
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